



THE CONGREGATIONALIST AND CHRISTIAN WORLD

From the Woods

HERE in the deep wood's green content
I would be free of the sleepless town,
Deaf to the tramp of those many feet
That plod so patiently up and down.

Free of the noise, the strife, the heat,
Free of the voices of human woe;
Here in this cloistered and cool retreat,
Free of the toilers who come and go.

Here in the green wood's shadowy peace,
Lord, grant me courage and calm again
The better to lighten with loyal heart
The load of the sorrowful world of men.

Written for The Congregationalist by

GRACE DUFFIELD GOODWIN

Volume XCI

18 August 1906

Number 33

SEP 4 1906

Personalia

The death of Joseph S. Eckley of Buffalo, N. Y., leaves Dr. Edward Everett Hale the sole survivor of the Harvard Class of 1839.

Dr. Lyman Abbott's estimate of William R. Hearst is "that he represents principles that cannot be defined, promises that cannot be fulfilled and expectations that cannot be realized."

The Madison Avenue Reformed Church, New York City, has found a successor to its pastor, Rev. Dr. Abbott E. Kittredge. Rev. William Carter, Ph. D., of Kansas City, Mo., has accepted a twice repeated call to that position.

Hon. Charles E. Magoon, governor of Panama, who is slated for the vice-governorship of the Philippines, is a nephew of the late Dr. George F. Magoon, the first president of Iowa College and an old time leader among Congregationalists.

Rev. Dr. J. Addison Henry, pastor of the Princeton Presbyterian Church of Philadelphia, died at Asbury Park, Aug. 8. He was an officer in several Presbyterian educational and charitable organizations, and somewhat to his surprise was elected moderator of the General Assembly two years ago.

Inquiries are coming to the Congregational House, as to whether Dr. Grenfell of Labrador is dead. It is the English explorer and missionary, Rev. George Grenfell, who has recently passed away and not the intrepid soldier of Christ on the Labrador coast. He

continues to be very much alive, as his letter in relation to Northfield elsewhere printed shows.

United Free St. George's Church, Edinburgh, has formally parted with Rev. Hugh Black, who comes to this country the last of September to assume his professorship at Union Theological Seminary. The farewell gathering brought together leading citizens and was rich in expressions of gratitude for Mr. Black's ten years' fruitful service. Mrs. Black also received many tokens of the esteem in which she is held.

The *Dnyanodaya* of Bombay commenting on and deploring the death of the late Mrs. L. Bissell, who for nearly fifty-five years had served our Congregational churches as a missionary in India, dwells on her influence on education, on her executive ability, on her sympathy which always made the veranda of her home in Ahmednagar a dispensary. She also had contributed many hymns to the Marathi hymnology.

Rev. Dr. F. E. Clark landed in Boston from the steamship Republic last Saturday. He has spent the last ten months visiting Christian Endeavor Societies in most of the countries of Europe. He returns direct from the World's Christian Endeavor Convention in Geneva, which he says was in every way successful. His address to the convention was on the life and influence of John Calvin. Prof. John Duxbury, who took a prominent part in the convention in Baltimore last year, assisted at the Geneva meeting.

In and Around Boston

Another Historic Landmark Gone

The home of Cotton Mather, 342½ Hanover Street, nearly opposite the Old North Church, is now situated in the midst of a very populous Italian colony. The little wooden building is obscured by larger modern brick structures on either side and by a shop of one story in front of it. Except to the antiquarian it has hardly been known for a generation, and now it is about to disappear. The Post Office Department has secured a ten years' lease of the property, the homestead will be torn down and a new building will take its place, from which a postal carrier service will be maintained. The site ought to be marked by a tablet recording its historic significance.

Promoting Intemperance

Boston's erratic district attorney, J. B. Moran, last week turned loose twenty-seven women who had been sent by the court to the Massachusetts Home for Intemperate Women on probation. Within five days eleven of them had returned to the home. Nine came back voluntarily and two, who had been again arrested for drunkenness, were sent back by the court. Mr. Moran is the candidate of the Prohibition party for governor, and his letter of acceptance of the nomination was a local option platform.

Popularity is a crime from the moment it is sought; it is only a virtue where men have it whether they will or no.—*Lord Hailfraz.*

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AMERICAN MISSIONARY ASSOCIATION. Sixtieth annual meeting of the A. M. A. Oberlin College and the First and Second Congregational churches of the town are preparing for the sixtieth annual meeting of the American Missionary Association which meets in Oberlin, O., Oct. 23-24-25, next.

Rev. A. H. Bradford, D. D., president. Rev. G. G. Atkins, D. D., preaches the annual sermon. The program will be varied, interesting and in some features unique.

State associations, local conferences and contributing churches are each entitled to elect two delegates. Pastors of contributing churches are *ex-officio* delegates.

The following are chairmen of the various committees: General Committee, Pres. H. C. King, D. D., Chairman. Entertainment Committee, Mr. L. D. Harkness, Chairman. Transportation Committee, Sec. George M. Jones, Chairman.

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The Chairman of any of these committees may be addressed Oberlin, O.

A New Serial by Charles M. Sheldon

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and Christian World

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XUM

<p>\$250,000 \$240,000 \$230,000 \$220,000 \$210,000 \$200,000 \$190,000 \$180,000 \$170,000 \$160,000 \$150,000 \$140,000 \$130,000 \$120,000 \$110,000 \$100,000 \$90,000 \$80,000 \$70,000 \$60,000 \$50,000 \$40,000 \$30,000 \$20,000 \$10,000 \$0,000</p> <p>July</p>	<h2>AMERICAN BOARD</h2> <h3>Weekly Barometer of the Million Dollar Campaign</h3> <p>RECEIPTS FOR WEEK ENDING AUGUST 8, \$15,687.50. TOTAL RECEIPTS AND PLEDGES TO AUGUST 8, \$735,724.99. TOTAL GAIN FOR ELEVEN MONTHS, \$149,709.68. NUMBER OF CHURCHES NOT SENDING COLLECTION, 3,463.</p> <h4>CAMPAIGN NOTES</h4> <p>Yes, we are making good progress, and there really is a chance to secure the million. But we are by no means as near the desired end as some of our friends suppose. A religious paper recently said: "The officers of the American Board now have strong hopes of reaching the million dollars for foreign missions. The gain over the past year is \$150,000, and only \$100,000 remains to be raised by August 31 to complete the million. With a good push all along the line the mark will be reached and the Board will be out of debt when it meets at Williamstown to hold the old haystack up to memory." This statement is incorrect. We must indeed make a gain of \$100,000 before August 31, but in addition to this we must secure the amount received last year in the same period, so that we need the total figure of \$264,275 01.</p> <p>But our friends are rallying. Here are some of the gifts just reported: \$1,000 from a friend in Vermont; \$1,000 from a Connecticut friend; \$500 from a California friend; \$250 from Philadelphia; two gifts of \$200 each, one of \$150, eight of \$100; and a host of smaller sums. And the letters which come! They do us good. Here are sample sentences. "I felt I had gone to the limit, but upon further consideration I am inclosing a check for \$50." "I had already contributed to the 'extra' amount raised in our church but in response to the appeal I inclose two dollars more. I wish I could make the sum a hundred times larger." "I do not enjoy the thought of the Million Dollar Campaign of the American Board passing without contributing my mite."</p> <h4>ONLY FOURTEEN DAYS MORE</h4> <p>FRANK H. WIGGIN, <i>Treasurer,</i> 14 Beacon Street, Boston.</p> <p>CORNELIUS H. PATTON, <i>Home Secretary.</i></p>	<p>\$1,000,000 \$950,000 \$900,000 \$850,000 \$800,000 \$750,000 \$700,000 \$650,000 \$600,000 \$550,000 \$500,000 \$450,000 \$400,000 \$350,000 \$300,000 \$250,000 \$200,000 \$150,000 \$100,000 \$50,000 \$0,000</p> <p>Aug. 8 July June May Apr. Mar. Feb. Jan. Dec. Nov. Oct. Sept.</p>
Gain Over Last Year in Receipts & Pledges	Watch these columns rise.—Our year ends Aug. 31	Total Receipts and Pledges This Year

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Saturday
8 August 1906

and Christian World

Volume XCI
Number 33

Event and Comment

NO NEW PROJECTS have thus far been announced in the congress of representatives of American nations now

The Pan-American Congress

in session at Rio de Janeiro, which is scheduled to close Aug. 25. But measures of policy of great importance which have been discussed in the nations separately are likely to be approved by them collectively and thus brought nearer to realization. Secretary Root has left the congress on his way around the continent, and has been welcomed at Montevideo by the Uruguayans as enthusiastically as he was in Rio de Janeiro. His mission has already been wonderfully successful in promoting good feeling in the South American republics toward the United States. The proposition for a permanent and inclusive court of arbitration for all nations has been approved, and will be presented to The Hague Conference next year by a representative of Brazil. Correspondents of local newspapers last week got an erroneous idea that they were to be excluded from some of the discussions and they attacked the president and secretary in their correspondence. Explanations were made by the officers attacked, and the public may therefore expect more accurate and unprejudiced reports of the meetings. The only subject on which there is disagreement in the conference is the Drago doctrine, which is against the collection of private debts through force by nations to which the creditors belong.

THE SUBJECT of greatest popular interest brought before the conference was the completion of a railway

The Pan-American Railway

making a continuous line from Quebec to Buenos Aires, the capital of Argentina and one of the four American cities having a population of more than a million. Outlines of survey for such a road have been for several years in the hands of the United States Government, having been made during the administration of President McKinley. It is proposed by the Mexican delegates that the work be divided into three sections, the first to belong to the United States, Panama and Colombia, the second to Mexico and Central America, and the third to the South American countries through which the road is to pass. Of the entire length from New York to Buenos Aires, about 10,400 miles, two-thirds are already completed or being built. All that part is finished which would fall to the United States except 845 miles in Colombia, and a section in Panama. In that country and Central America, is a gap of 1,200 miles, with 450 in Ecuador and 1,200 in Peru. The cost of completing this

work is estimated by the committee appointed by the Pan-American Conference in 1902 to be \$185,000,000, which is less than that of the Panama Canal, and not much more than the cost of the new transcontinental line across Canada. This achievement accomplished will mean more to this Western hemisphere than the Cape to Cairo railroad to the Old World, and it is likely to become a fact within the lifetime of the present generation.

NORTH CAROLINA is to be congratulated on the swift punishment meted out to one of the leaders in the

Lynchers Promptly Dealt With

lynching at Salisbury of three Negroes charged with the murder of a farmer and his family. Only five days elapsed between the outrage and the sentence of one of the chief conspirators to fifteen years in the state prison. The sheriff and his deputies fought bravely to prevent the prisoners from being taken from jail and a United States senator pleaded with the mob to stay its wrath. But physical force and moral suasion were of no avail. The men were strung to a tree and their bodies riddled with bullets. The governor of the state immediately repudiated the outrage and sent three companies of militia to guard the jail in order that three other Negroes charged with the same crime might not share the same fate. Credit for the conviction of one of the lynchers is due particularly to Judge Long of Rowan County who, when the Grand Jury was inclined to be dilatory, spurred it on to do its duty by declaring that any man who aided and abetted in that lynching was guilty of murder in the first degree. The incident, painful as it is, reveals afresh the fact that the South has an increasing number of men who stand for law and order. As that sentiment grows lynchings will become a horror of the past.

PERIODS OF HOPE and periods of discouragement inevitably attend the rebuilding of San Francisco. Not all

Reviving San Francisco

the sanguine dreams of a new city architecturally perfect and morally renovated are to be realized. On the other hand, some of the reports in the Eastern papers of distressing conditions and almost insuperable obstacles are misleading. When Dr. E. T. Devine, representative of the National Red Cross Society, whom President Roosevelt designated to take a prominent part in relief efforts, was given a farewell banquet Aug. 2, Mayor Schmitz, Senator Perkins and others joined in praising his work. While he has differed with some of his associates in certain particulars, he declares that the funds in-

tended for relief have not been squandered or wasted either by graft or extravagance. It has taken backbone to resist the 9,431 claims made by the merchants of the city, who up to July 1 had asked for sums aggregating nearly \$2,500,000. Hundreds of them, however, were such evident attempts to plunder the treasury that they were at once thrown out. The all-engrossing problem now is the rebuilding of homes. The other day a Roman Catholic priest and a bank president took off their coats and joined with other amateur craftsmen in the active work of tearing down temporary barracks in order to provide lumber for carpenters. The lumber belt of the Mississippi valley has been so heavily drawn upon that the price has sharply advanced. Laborers also are asking what under other conditions would be exorbitant wages, carpenters getting \$8 a day and hod carriers \$7, while Chinese cooks are receiving from \$60 to \$70 a month. Even under these circumstances the demand for workers far exceeds the supply.

"DULL and featureless"—to quote stock market reports—as the situation appears to be in most of the churches

Midsummer Christian Activity

these summer days, activities here and there furnish some food for comment by the religious journalist and show that religion has not vanished from the earth. Northfield, as our report from Dr. Bliss elsewhere in this paper shows, is having, perhaps, the most noteworthy conference in a long series of remarkable meetings. People have flocked thither in great numbers, and Mr. Moody's choice of pastoral evangelism as a central theme has been justified by the eagerness and thoroughness with which the important subject has been discussed. Silver Bay, Winona and other centers of influence continue to attract their own clientele and are increasingly valuable factors in promoting the spiritual life of individuals and the work of the churches whose representatives there recruit their energies. While many Christians are thus enjoying the summer conferences, some are staying at home and pushing evangelistic enterprises in the face of hot weather conditions. Tent work in New York City, in which various denominations unite, has been efficiently carried on night after night by devoted men and women, and thousands of the "stay at homes" have been helped to a greater or less degree. Even Wall Street and public squares have been invaded by open-air gatherings. Perhaps if we were able to view the Christian life of the country as a whole, during July and August, we should see not less activity than was the case a score of years

ago, but rather changed methods of expressing the constant purpose of love and devotion to Jesus Christ.

AT LAST the Standard Oil Company is to justify itself or to be adjudged guilty before the courts. The Federal Grand Jury for the Western District of New York, in session at Jamestown, has reported indictments against that company, the Vacuum Oil Company, which is supposed to be secretly under its control, and the Pennsylvania Railroad Company. The charge is that the railroad granted rebates contrary to law to the oil companies, and that they accepted freight rates lower than the published tariff and those granted to other companies. The Federal Grand Jury in Chicago brought similar indictments against the Standard Oil and railroads in Illinois. These indictments are brought against the companies and not against individuals managing them. If the indictments are sustained the punishment will be fines inflicted, which will be paid from the companies' treasuries. The popular resentment against officers responsible for the predatory lawlessness will not be satisfied, and it is probable that the fines themselves will be paid by the complaining public in increased charges for oil, gasoline and the various by-products of petroleum. Nevertheless, the success of the suits against this mighty trust and its allies will mean that the days of insolent monopolies are numbered, and it will be demonstrated anew that the present administration is really a government by the people and for the people.

AS MAYOR OF MINNEAPOLIS, Hon. D. Percy Jones has made a record of which all friends of good government have reason to be proud. He did not seek the office but was persuaded to be a candidate for it when his predecessor was being prosecuted for criminal breach of official trust, of which he was convicted, and when the moral condition of the city was a confessed disgrace. Mayor Jones has more than fulfilled the pledges on which his campaign was successfully concluded. Fearless, untiring and with practical wisdom, he has given the city an administration which places it among the foremost of American cities for decency, good order and prosperity. His re-election is to be opposed by those who favor the former conditions and a stiff fight will be made against him at the Republican primaries. The Minneapolis Tribune says:

The friends of the mayor are under no illusions as to the character of the fight that will be made upon the mayor. It will be bitter and it will be as effective as the secret use of money can make it. But neither need the voters be under any illusions as to the meaning of the Williams candidacy. It amounts to a lifting of the lid and that is all there is to it. Those who want the lid lifted and the city returned to the conditions which prevailed while the mayor vainly strove to reconcile the law with practice of ignoring the law, will vote against Mayor Jones. Those who believe that a forward step has been taken in municipal administration, a step which the city cannot afford to lose, will vote for Mayor Jones. The issue is clean-out and unmistakable.

WHAT CONSTITUTES a denominational college? Usually, it is control of the institution by the denomination, responsibility for its support and the aim to so educate students as to create and foster their loyalty to the denomination. In this sense there are no Congregational colleges. We have no denominational education board with authority over institutions of learning. Our churches are not legally responsible for the support of any college, and we know of none in which any definite effort is made to instruct the students concerning Congregationalism. Our Congregational Education Society aids at present five of the younger colleges. It has aided a large number, such as Carleton, Doane, Yankton and Colorado, till they became strong enough to look out for themselves, and a noble department of its work will be to help others from the embryo into the full-fledged institution. It also is helping many students in various colleges, especially those who are preparing for the Christian ministry, and naturally it prefers to help those likely to enter Congregational pulpits, and in institutions where their life plans will be most furthered. It is our glory that the oldest and some of the greatest American colleges were planted by Congregationalists, and that they have done their full share in creating and maintaining the ideals of higher education which in our country are regarded as most worthy. Many of the colleges and universities which stand well in the front in our educational life have presidents who are Congregationalists, such as Yale, Amherst, Wellesley, Williams, Smith, Middlebury, Dartmouth and Bowdoin in New England, and a host of them in the Interior and West. But they are Congregational only in the sense that they have received much from the denomination, and are institutions through which it is giving much to the world.

HENRY DRUMMOND'S essay on The Greatest Thing in the World is his most famous work. It is a glorification of love. When it was first published there were earnest articles written to disprove it. It was urged that faith, by which orthodox belief was meant, was the source of love and therefore was greatest. Of course, the famous saying of Paul in the last verse of 1 Cor. 13 was against the controversialists, but that was forgotten or explained away by them. But Drummond's life, apart from his opponents and without the support of the apostle, made good his words. His faith and hope and love were compelling. Men were inspired by him and followed him and believed him who never asked whether he were orthodox or not, and he was never concerned as to whether or not his thought grasped or accepted the standards of his Church, but only as to supreme service to Christ and loyal devotion to his fellow-men. His character is illustrated by an incident told in the *Young Man*. Mr. John Morley said to a Presbyterian minister who was his guest: "How was it that your church tolerated Drummond? His views were surely not those of the Free Church." "No," said the minister, "but we never took him seriously as a

thinker. No one believed that he would shape the theological opinions of the Church. We regarded him rather as a religious influence." "Ah, yes," said Mr. Morley, "you are quite right, he wasn't a thinker." After some talk on other matters he returned to the subject: "You said a little while ago that Drummond was a religious influence. How did he show that?" "Well," replied the minister, "for one thing he cleansed Edinburgh University life for several years." "Ah," said Mr. Morley thoughtfully, "that's better than being a thinker." It is never easy for the Church to drive out heretics who are not thinkers, but who purify by love the sources of spiritual life in men.

RUSSELL SAGE directed by his will that his body should be placed in a steel casket, weighing three tons, made burglar proof, locked and sealed. He made this bequest to himself through fear that his physical remains might be stolen for the sake of getting a ransom. During his long life he accumulated a vast fortune and kept it. He probably spent no more, fared no better, did no more service to his fellowmen than many a business man or employee of modest income. As to his gifts, the *Brooklyn Eagle* pays him the doubtful compliment of saying that, "not any of the mischiefs of misdirected charity are to be charged to his account."

The late Governor Hogg of Texas, left no fortune to relatives or to charity. He directed that a pecan tree should be planted at the head of his grave and a walnut tree at its foot. His purpose was to teach thrift to the people of his state. These fruit bearing trees suggest comfort and prosperity. There is no fear that any one will steal his body, but a message of wisdom and affection will continue to go out from it after the remains have returned to dust. These two graves are worthy to be photographed and used as symbols. The one shuts in all that is left of its possessor, securely locked and sealed to keep him from thieves. The other speaks constantly to the people of a great state, continuing a life of honorable outgiving service. "There is that scattereth, and increaseth yet more. And there is that withholdeth more than is meet, but it tendeth only to want."

A MEMORABLE SCENE was enacted at the recent English Wesleyan Assembly when in a short time about \$100,000 were pledged for British Wesleyans foreign missions. The achievement grew out of an appeal for wiping out a debt to which responses at once came from all over the house, prominent laymen pledging sums ranging from \$500 to \$5,000 apiece, until the debt was extinguished and some \$20,000 were in hand for a forward movement. The result is the more noteworthy because the Wesleyans in England have been pioneers in home missionary advance through their great central missions in large cities and now they intend to apply the same energy and zeal to the prosecution of missions in foreign lands. That this will be done without embarrassing the work at home is already evident. Indeed it may be that

the success of city work has emboldened the Wesleyans to believe that a similar generous policy will be rewarded abroad. In these days when so many missionary societies in Great Britain and America are forced to make severe economies and retrenchments, this indication of a new era of courage and advance is all the more welcome. May it be a harbinger of more such courageous movements in the interest of world evangelism!

A PROMINENT LEADER in the British Parliament is Mr. R. W. Perks, M. P. His words are listened to with re-

A Thoughtful Verdict on Foreign Missions spect on all the great political issues before the British people.

Recently he made an address before the Wesleyan Conference on the subject of foreign missions which made a deep impression. For several years he had supposed he was discharging his duty toward them by a modest annual contribution. He spoke of himself as the type of the ordinary layman. Lately he has studied the subject, and he said: "I thought it worth while to have a little mental and spiritual introspection, to see how far I was doing what I ought to do towards the extension of the work of God. I took up the report of twenty years ago and put it alongside the report I received lately to see what progress had been made in twenty years. . . . It seems to me that the society has been progressing in all directions." The result of his study was to change his annual subscription from \$50 to \$2,500. Many a man who supposes he is honorably attending to his Lord's business as to his own, needs only to look into the situation with mental and spiritual introspection to discover that he has fallen far behind his opportunity as a Christian, living in this age when his influence might count wonderfully to transform human society the world over into the kingdom of Christ.

SUMMER TOURS by prominent British ministers through country districts have greatly strengthened the churches visited. The

Strengthening the Brethren work done resembles that of prominent Brooklyn Congregational pastors last winter in different sections of New York State though hot weather conditions varied the method employed. Dr. Alexander Whyte, the leading Presbyterian pastor of Edinburgh, has been arousing much enthusiasm in the Highlands, special tents being erected to shelter the audiences that came to hear him. His fame as a preacher was naturally a factor in securing large congregations, while his warm overflowing Christian sympathy has made his words to individuals of great value. He sought in particular to console the "evicted" congregations who have been turned out of their church homes by the recent judicial decision. The trip which Rev. F. B. Meyer and Rev. J. H. Shakespeare and other leading Baptists have been taking in several English counties has been followed by equally valuable results. Mr. Meyer delivered sixty addresses a week, and often at the close of his remarks publicly catechised the ministers and the people concerning the work of their own church. He urged that the building be made the center of the best

life of the village and that it be open week day evenings. He spoke a timely word to the country brethren with reference to persisting in faithful service when away from the stimulus of the city. This Baptist party was conveyed from point to point with motor cars, and at each halting place their fellow-denominationalists rallied from many villages and towns in the vicinity. An Anglican rector occasionally attended the meetings. The presence of so many outsiders naturally attracted the attention of all the villagers and could hardly fail to inure to the advantage of Nonconformity in general, and the Baptist denomination in particular. But the chief value of the tour of both Dr. Whyte and Mr. Meyer was the fresh heart they put into their brethren in rural places. Why do not our state home missionary secretaries and superintendents draft our metropolitan pastors for two weeks' service of this sort next summer?

A COMPANY OF MEN, said to be Japanese, were recently caught killing seals by a guard of American police,

Poachers on United States Sealing Grounds on St. Paul's Island, one of the Pribiloff group of the Aleutian Islands. Five of the poachers were killed and the rest taken prisoners and brought to Valdez, Alaska, for trial. The herds of seal in these waters belong to the United States Government, and by agreement between Great Britain and the United States, at a conference in Paris a few years ago, seals were not to be killed within sixty miles of the Pribiloff Islands, and during the months of May, June and July were not to be hunted anywhere in the Bering Sea. Japan was not a party to that agreement, but if her subjects were within the three-mile limit of United States shores taking seals they were thieves, to be treated by the American patrol like any other law breakers. Apprehensions have been expressed in the newspapers that this incident may lead to complication between the two countries, but it is without foundation. It will occasion no more trouble between them than if citizens of either country had been killed in the other by officers of the law while in the act of theft or robbery.

ENGLAND AND FRANCE, through leaders in thought and in government, are indicating to the Czar and the bureaucracy their sympathy with the Russian liberals who seek to establish a representative government. An address extolling the Douma has been signed in France by senators, deputies, ex-cabinet ministers and many other prominent men. It has been forwarded to a representative of the Douma by Senator Berthelot, ex-minister of foreign affairs. It says:

History teaches us that a representative government and individual liberty are the only certain means on which a nation can found progress and prosperity. As the friends of Russia, we watched with profound interest the creation of the Russian Parliament and its struggle for existence. The triumph of liberty in Russia, which we hope is near, will permit the Russian and French people loyally to support the Franco-Russian alliance upon the basis of common ideals and interests.

The Russian Parliament is dead! Long live the Russian Parliament!

A message of similar tenor is being prepared in England from the English point of view, under the direction of Lord Brassey, Frederic Harrison, George Meredith and other leading citizens. Such action by influential representatives of these great nations has opened the way for other countries to utter their word of sympathetic good will for those who are struggling for freedom in Russia. More significant are these addresses even than the bullets from soldiers of the Imperial Guards which one day last week flew around the head of the Grand Duke Nicholas while he was reviewing the troops at Krasnoye-Selo. Within and without Russia the voice of humanity in louder and louder tones is pronouncing the doom of absolute monarchy.

THE FRENCH GOVERNMENT in legislating for the separation between the State and the Church provided

The Pope in France and Spain that Roman Catholic laymen might form societies to hold the property hitherto held by the Church. The Pope insists that it shall be owned by the Church and administered by Episcopal authority. Unless a compromise is effected, the civil law remaining supreme, the Church will be dispossessed of its cathedrals, churches and other buildings and the public worship of a large portion of the French people will be prevented. It is easy to imagine a religious internal war to arise from such provocation. There can be little doubt that it will be averted in some way, perhaps by a modification of the act of the French Parliament, which will allow bishops to act as executive heads of legal associations in the dioceses and parishes. The object of the government is to establish the civil power as supreme. The age-long claim of the Catholic Church is that it is superior to the State in the administration of religion within the State. It is surprising that a similar conflict has begun in that most loyal Catholic country, Spain. In the effort to compel all persons seeking marriage to be united by priests according to the rites of the Church and by them alone, the clergy have refused burial in the cemeteries to those who had been married according to civil law. Now good Catholics who are good citizens have conformed in marriage both to the laws of the Church and of the State, and this action of the clergy brought the two into inevitable collision. The Minister of Justice, with the authority of the whole Cabinet, has issued a decree forbidding these clerical restrictions. Outbreaks have occurred in several towns because of resentment against the clergy. The government insists that the civil law must be obeyed. A feeling as strong as that in France seems to be arising to demand the separation of the Church and the State.

POPE PIUS X. has approved a partial report of the commission appointed by him to define the attitude of the Church toward recent historical criticism of the first five books of the Old Testament. The report reads somewhat like the tariff platform of the recent

Iowa Republican Convention, which first squarely affirms the principle of protection as now maintained and then avows the purpose of the party to seek modifications, which would overthrow the principle. The pontifical commission's report first declares that Moses is indisputably the author of the Pentateuch, and then that since its composition modifications may have been introduced: that Moses "may have used other documents and oral traditions, borrowing under divine inspiration sometimes the words and sometimes the sense"; that he may have confided the redaction of his writing to secretaries who published their work after he had approved it; also that in the course of centuries the work may have been modified by additions, glosses and explanations, words and forms of discourse and faulty readings through unskilled copyists. The report concludes by saying, "It belongs to the province of criticism to employ the rules of its art in the research and discernment of these modifications." Higher critics could not ask stronger indorsement of the legitimacy of their work than is given in this official deliverance of the Catholic Church.

THE SHAH OF PERSIA, Muzzafer-Din, has proclaimed a constitution for his kingdom, and ordered the organization of a national assembly.

Persia a Constitutional Monarchy

It is to be composed of princes, clergy, high dignitaries, merchants and representatives of corporations. It will meet at the capital, Teheran, and all civil and constitutional laws are to originate in it, becoming effective on receiving the shah's signature. It is said that this action is due to the upheaval in Russia, yet it probably is not a sudden step. During his fifteen years' reign the shah has in many ways manifested a sense of responsibility for the welfare of the nation. He visited European capitals six years ago, and no doubt made himself acquainted with the character and advantages of representative government. It seems remarkable that Persia should outstrip Russia in advance toward government by the people. But the world over the day of the absolute monarch is past. It is only sixteen years since the last crowned head disappeared from our Western hemisphere. The last vestige of royalty withdrew when Spain relinquished her rule over Cuba eight years ago, except in a few small colonies in the West Indies. The day of the sovereignty of the common man is at hand. Wise rulers recognize that fact and act accordingly. The shah has shown himself a wise ruler.

Some little time ago the tomb of Charles the Great (Charlemagne) was opened in the cathedral at Aachen in the presence of the German emperor and the Roman Catholic authorities of the diocese, and the wrappings of the body were sent to Berlin to be photographed and examined before being returned. Now we hear of a widely circulated open letter to the pope asking that the tomb of St. Peter in the great church in Rome called by his name shall be opened and proof positive given that the body is (or is not) there. Whether there is any such tomb or body is a disputed point among archaeologists. As that particular central spot in the church has always been held sacred on account of the supposed pres-

ence of the tomb, it would require much courage on the part of the church authorities to make an open investigation and abide by the result. For our part, we hope they will have the courage and find the tomb and the body—with perhaps some light upon the conditions of the original burial after Peter's crucifixion.

Are the Churches Nerveless

Silvester Horne, that daring and brilliant young Nonconformist leader in England, said a good thing the other day when discussing the conditions of the churches. "People often accuse the churches of being unspiritual, but in my judgment what they lack is nerve." We are glad Mr. Horne departed from the conventional criticism of the churches as unspiritual. That is a vague and sometimes misused term, not always intelligible to the man in the street. As a rule, it is better to say of an individual that he is not humble or sincere or open minded or pure or generous, than it is to say he is unspiritual. So Mr. Horne's criticism of the churches gains in power because it is definite. Every one knows what nerve means when applied, for example, to the commercial traveler, the soldier or the politician.

But how just is this specific criticism? It means, we think, if we understand Mr. Horne's position, that the average church falls today in grasp of the situation, in venturesomeness into new and difficult fields, in assurance of its divine calling to save the world, in persistency in good work, in lavish expenditure of its own life for others. Do we not know many such churches right about us? There is some justification to be sure, for their lack of nerve. In the region of the truth committed to their custody, much has taken place in recent years to make the churches uncertain and timorous. This critical and scientific age has forced them to recast traditional systems of thought, to phrase anew their message, to shift the emphasis of appeal and to adjust their teachings to the generally accepted conclusions of geology, psychology and other branches of knowledge. The process of readjustment has made some churches doubt whether they have any special and important truth to give to the world.

Another factor tending to induce nervelessness has been the upspringing of institutions designed to ameliorate the condition under which men live and to enrich and better their lives. As the church sees social settlements, libraries, hospitals, dispensaries and kindred philanthropic agencies ministering to the people, it rubs its eyes sometimes and asks: "Am I needed in this network of institutions? What can I give men that they cannot find elsewhere?"

So long as the churches are undecided with regard to their message and function, they can be hardly expected to display the quality which Mr. Horne calls nerve. But need they be uncertain in either particular? Truth may present a different face to the thoughtful, candid Christian today, but its essence has not changed. Not all the results of criticism have made any less certain the being of God, the fact of Christ, the imperatives of the moral life. Indeed, the recent revelations of corruption and greed have

demonstrated in a powerful way the absolute necessity of religion, if society and the State are to hold together. The salt and savor of religion alone can save this country. We know ministers and churches that are realizing afresh this fact and there is a new earnestness and edge to their preaching and to their testimony. Said a New Jersey pastor to us the other day, "There never was a time when business men were more open to the appeal of Christian truth."

Nor ought the Church to become timid because its own children—schools, colleges, hospitals and settlements—are doing noble work. They would never have existed were it not for the Church. They would not last many years were the Church not at hand to recruit their funds and workers. Moreover, none of them undertakes to supersede the Church in its special ministration to the spiritual nature.

Is the Church nerveless? Yes and no. The church in which Mr. Horne is the leader, that has ventured much in the heart of London and gained much, can hardly be called nerveless and many on both sides the Atlantic, fully awake to the new intellectual basis of Christianity, believe that they are called still to mediate the truth of Christ to men and to minister in his name to the needs of God's children. But the unventuresome church, as a brave missionary once said, "be its lineage ever so high, its doctrines never so pure, its morals never so blameless, is doomed to a weak pulse and a languishing existence." No church, however small, need be nerveless provided it realizes that man is forever a religious being, that there is no limit to the divine resources on which it may draw and that there is always special help for the man or the church ready to take the forward step.

The New China

Next to Russia, where a great revolution is in progress, the nation which most deserves to be the center of the world's interest is China. She is making history in a single year which formerly was spread through a century. The key to unlock the doors to admit the Chinese into the modern civilized world is education. Not yet are they equipped to communicate the news of their progress freely to other nations, but they soon will be. Their written language, which requires a knowledge of about six thousand distinct characters instead of twenty-six letters used in English, has kept the masses of the people illiterate. But those ancient signs are being gradually superseded by a comparatively simple alphabet of about fifty letters. The heavy burden placed on the memory of carrying a sign for every word has absorbed a large part of the mental strength of the educated classes and checked their originality. There were no graded schools, much of the instruction was given by private instructors, and the competitive examinations held by the government were of students who were candidates for government positions. Thus educated men were usually educated only within a narrow range.

These and other related facts were set forth one evening last week in a lecture

before the Harvard Summer School by Dr. C. D. Tenney, president of the government university of Tientsin, whose mission to this country in charge of Chinese students has recently been described in *The Congregationalist*. His work in China has been carrying forward the organization of a modern school system, which began by royal edict in 1901, following the war with Japan. Last year the old system of teaching was wholly abolished, and graded schools have been generally established.

The daily newspaper, formerly known in the chief cities only as a foreign luxury, is rapidly increasing in circulation. An article in the *World's Work* by Dr. A. W. P. Martin, formerly president of the Imperial University of Peking, describes vividly the bewildering changes even of the last few months. Reading-rooms have been opened on street corners, where newspapers are read and their contents explained to those who cannot read for themselves. Traveling readers go from place to place in the rural districts, and crowds welcome them in the villages. A daily paper for women, published in the capital, is widely circulated in the homes of the middle and upper classes, and many who listen to others reading it are stimulated to learn to read for themselves. Schools for girls are popular, and many mature women are studying in private classes.

Knowledge of the ways of the outside world, even in primitive forms, leads to the adoption of those ways. People who read about lighted streets at night, smooth roads, trolley cars, telegraphs and telephones, want to see and enjoy them. These and other modern improvements are being introduced into China. Thus far she has only one per cent. of the railway mileage of the United States, but she will have ten times as much as now within the next ten years. The sale of postage stamps in a single year has increased fifty per cent. The government is trying to bring the different provinces into communication with one another and into national unity.

This awakened energy and passion for development means the creation of a national consciousness. What Japan has done China begins to believe that she can do. She has 8,000 students in Japan, some of whom are each year returning to drill Chinese soldiers and to teach in Chinese schools. She is sending many to other countries, some to this country to learn how China can develop herself. She begins to want jurisdiction over foreigners in her native courts, and independence of foreign governments. Soon Chinese Christians will want self-governing native Christian churches. We may expect a strong anti-foreign sentiment to assert itself in trade, literature, government, religion.

Americans who have looked on China as an unprogressive and stupid nation, should be careful not to follow her example in their estimate of her. Probably no other people are so misunderstood in this country as the Chinese. Our Government in shutting our doors against them as immigrants has done much to spread a popular impression that they are an inferior race. Our treatment of members of their student and merchant classes who have sought to enter our

ports, has been unworthy of a civilized nation.

Our greatest service to China has been through our missionaries. They are leaders in the new education. They are preaching and living the gospel of brotherly fellowship. They are opening the way for Chinese students to enter our colleges and universities. Their institutions, such as the Tungcho College of the American Board at Peking, are serving as models in reorganizing the government schools. Their methods are being adopted in extending popular education, and their religion is attracting constantly increasing attention. It is significant that a Chinese non-Christian newspaper recently exposed the inadequacy of the old religions and called for "a hero to take the lead in this renovating movement, which may yet expand to proportions of a new faith for the nation."

In view of these momentous changes it is well that several members of our American Board and of other missionary organizations in this country, are to visit China next year for the celebration of the centenary of the beginning of Protestant Christian missions there. The occasion ought to stimulate our churches to undertake much greater things for our missions in China. Her call and need are greater now than those of any other country, and the results already gained are a guaranty that greater efforts will meet with greater reward.

Another Plan for Andover

The future of Andover Seminary is not of interest to Congregationalists alone. We have come to a time when such an institution may be of service to the churches quite beyond denominational lines. *Zion's Herald*, commenting on Rev. J. L. Sewall's article in a recent issue of *The Congregationalist*, thinks the plan he proposes points to greatly enlarged possibilities for training ministers for evangelizing our foreign-born populations. It quotes a private letter from a Methodist minister who was a student at Andover, who says:

Let the honored name, Andover Theological Seminary, stand unchanged. Retain the Andover plant for the Preparatory Department, utilizing the Phillips Academy faculty (which is under the same board of trustees) for the instruction. Erect a modest hall in Boston, not far from the General Theological Library, for the strictly professional work. Admit to this no candidate who cannot readily converse in at least one language beside the English. This one requirement would settle the question as to the class of students under the new régime. There would be no need to warn off "native Americans," or to narrow the school's invitation to the "foreign-born." It could omit all reference to Barbarian, Scythian, Jew and Greek. The men attracted would be just those who, born in homes of foreign speech, have grown up here or elsewhere in an environment of English speakers, and who are therefore fitted to prepare their foreign-born kindred for fellowship in the English-speaking churches, and to prepare the English-speaking churches to fellowship their new accessions.

In view of the increasing number of ministers entering Congregational pastorates from the theological school of Boston University, the question of Andover's affiliation with that institution is perhaps as worthy of consideration as its relation to Harvard, whose Divinity School last year had twelve professors

and instructors and only twenty-one students in the three regular classes.

Zion's Herald, while cautious about offering an outsider's advice, thinks the plan proposed by Mr. Sewall has "almost ideal conditions for its usefulness and success in such a polyglot and multitudinous center as the Boston of today," and it makes this suggestion:

A wholly ideal site for the suggested Andover Seminary Hall for the advanced professional and practical training would be found on Park Street adjacent to the Park Street Church, with that historic structure as chapel and laboratory. In the hall, or adjacent to it, there should be a clearing-house for all the local missionary operations of the "confederated churches," and in the school a type of training so vitally evangelistic that the seminary could be the welcome servant of all the evangelical churches.

It would be easy to mention obstacles in the way of carrying out so large a plan as this. Yet the old Andover is as much an institution of the past as are the conditions which called it into being and the plans of its founders. New conditions call for large plans and promise corresponding results. The alumni of Andover will welcome friendly suggestions prompted by an interest which is common to all Christian denominations, and a need which summons them all to active co-operation.

The Art of Finding God

Through the Bible*

The Bible is a library of books written and revised by a multitude of men in different ages, circumstances and tongues. What constitutes its unity of witness to God? First of all, the presence and purpose of the Holy Spirit, both with the writers in their testimony and with the seeking reader in his search. Then in the record of the Son of God by whom the Father is revealed. And once again the fact that the Bible is throughout the record of the personal dealings of God with men. The biography, autobiography and literary remains of the godly must needs become a mine of treasure for the digging of him who would find out God. The search is most rewarding, as all Christian history shows. Nor is the reason far to seek. All these lives were lived in the presence of God, and most of them in the central field of his activity for the redemption and transformation of the world.

God can speak freely to men only through man, and we shall find him best, outside our own experience, in the religious strivings and the faith of our fellowmen. For we can always say of the inward experiences of others, if not of their outward circumstances or their special call, "I, too, am a man, no other than they and of like value in God's sight. God has made me the same offers and promises and is calling me to the same sonship and communion." We are encouraged to seek God in our own experience even by the sins and follies of other men. If we have sinned, we remember David and Peter. If we have doubts, we learn how Christ revealed

* Prayer meeting topic for Aug. 19-25. The Art of Finding God. Through the Bible. 1 Cor. 10: 1-13; John 5: 30-47. The Bible a record of God's dealings with men. The sword of the Spirit. A storehouse of example. How shall we study it?

himself to Thomas and opened the way for Paul. If we are in distress or dismay, we read the Bible songs of pleading and deliverance and take courage by the mercy of God which the fathers knew.

In the long experience of the Church the Bible has proved itself the sword of the Spirit again and again, and its words have spoken, almost like an articulate voice, in the crises of religious seeking. Not the same words, but different words, now from the Old Testament and now from the New, have seemed like an opened door of hope to men in the dark of trouble, uncertainty and contrition. The missionary turns from his first work in mastering a new tongue, to put the Word into its unfamiliar accents, and races which never heard of Israel or Jehovah find in its message the God they need.

There are two ways of studying the Bible. One is the way of scholarship, which brings from every quarter such light as it can gather to illuminate the history and meaning. The other is the seeking of the soul which longs for God and hopes to find in the experience and counsel of the writers guidance on the way to personal knowledge of him. In both we need the help of the Holy Spirit. In our study and our devotional reading alike the substance of our prayer must be, Meet Thou with me, my Father, and show me more of Thyself in my study of Thy word.

In Brief

"Our deathlessness is in what we do, not in what we are," says George Meredith. Far truer is Rev. T. Rhondda Williams's variant, "Whatever we are, there is a deathlessness in what we do."

The heads of the two greatest religious organizations on earth are reported to be ill—the Pope and the Sultan. The blessings and burdens of nature are distributed without regard to rank or religion.

It would be a pity if the American Board just missed its million because of the lack of what you might have given. Only two weeks now to what ought to be a glorious finish of a year's vigorous campaigning.

If you are overcharged for cab hire in New York, pay the sum demanded with a protest and write the facts to the Merchants Association, 346 Broadway. The proper charge for a two-seated cab is fifty cents per mile or any part thereof.

The minutes of the spring meetings of the state associations are coming along. Those of Massachusetts and New Hampshire are before us. Study them at least enough to note the trend and important events of our denominational history.

Between seven and eight hundred loyal friends of Mr. Martin have asked us to enroll their names on the testimonial preparing for him. We are able to keep the lists open a little longer, and feel sure the number will reach four figures before the memorial is finally handed to him.

When candidates display their qualities before churches, it is well for the latter not to forget that they, too, are on trial. A minister referring to a certain church which he had recently supplied said, "I like deacons who meet to pray for the minister just before the Sunday morning service."

A crusade against gambling in Saratoga, started by clergymen, has been helped on by

a gambler whose house was closed while other notorious places were kept open. Governor Higgins has taken a hand in the movement which affects Albany and New York also. It is possible that some permanent advance toward reform is in progress.

Lourdes, France, the famed place of miraculous healing, is declared by French physicians to be a breeding place of dangerous diseases, through the throngs of pilgrims having contagious diseases, and the bathing of patients in water fouled by others. The conflict is on between science and superstition.

The *Brooklyn Eagle* goes ex-Governor Long one better in his indictment of the Pilgrim Fathers. It charges them with "the whipping of dissenters, the exile of Quakers, the hanging of witches," etc. By and by some historian will be tracing the Standard Oil trust and the railroad rebates back to their source in the Mayflower.

If more automobiles were used in giving poor city children an outing in the country, as was done at Cleveland last week when a thousand were thus made happy and at Rochester this week, where the inmates of six orphan asylums were given a ride and a feast, maybe some persons who cannot bear the sight of the whirling machines would be mollified.

That indefatigable, hard working coal mine missionary, James Hayes of Illinois, proposes the novelty of a vacation! "If," he writes, "I can get August for a vacation, I shall spend it with a brother minister in trying to raise to life a dead church!" What to his vision are the pleasures of mountain or sea, rod, gun or automobile, as compared with the joy of raising the dead to life!

For some weeks Boston, New York and other seaboard cities have surpassed in humidity and heat the tropic island of Jamaica. Yet men walk the streets sweltering in heavy woolen garments and stiff hats, and if one should be seen in a thin white duck suit such as the islanders wear he would be regarded with astonishment. Men are more ingenious than women in making themselves uncomfortable with their clothes.

Not very encouraging for temperance reform is the report of the International Revenue Bureau showing that the people of this country drank 160,000,000 gallons more beer, and considerably more distilled liquor than in any previous year, besides adding largely to their consumption of tobacco. One chief cause of this increased indulgence may be set down as our great national prosperity. The people paid to the Government for the privilege of using these damaging luxuries almost \$250,000,000.

Prof. George Adam Smith has been discussing the problem of education of Scotch Presbyterian ministers. He advises amalgamation or affiliation of the divinity schools with universities where men can specialize with masters. He believes that no surer way can be found to put an end to deplorable sectarianism in Scotland than by education of men of divergent points of view as to theology or polity in institutions where they would be forced to associate and would come to know how unimportant their differences are.

The climax of John R. Mott's tour in South Africa was the Student Missionary Conference at Capetown attended by five hundred delegates representing seventy-one Dutch and British colleges and schools. The first of the kind ever held it had a spiritual quality similar to that of the great student gathering at Nashville, Tenn., last March. Dr. Andrew Murray gave a burning message and the conference brought closer together the Christian forces, which since the outbreak of the Boer war seven years ago had not met in any fraternal Christian assemblage.

The immigration authorities ordered that Ellis Island, where immigrants are landed from incoming steamers, should be closed on Sunday during the summer months. A thousand or more persons were kept for twenty-four hours in their close quarters on the ships in order that a few employees might have the day's rest. It was a characteristic act of President Roosevelt promptly to annul the order. The officers and employees will have their day off sometime during the week and the immigrants will not have an extra day on after arriving at their destination.

One feature of the tercentenary celebration at Plymouth, which was omitted from the public service for lack of time, was the reading of sympathetic letters from Rev. Drs. T. T. Munger, A. H. Bradford, Lyman Abbott, W. J. Tucker, Washington Gladden and J. H. Twichell. While noting the friendly sentiments of these prominent Congregationalists toward the Unitarian celebrants, it should also be said that there was nothing in the addresses which might have recalled the controversy between the denomination which now holds the First Church and the orthodox body from which it withdrew.

Philanthropy by Proxy

The delightful pastime of giving away other folks's money, has employed a number of our readers of late. We innocently suggested the other day that we should be glad to learn what they would do if they had the disposition of Mrs. Russell Sage's millions, and the suggestion has brought us a big budget of letters, some of which we print on another page. A few persons entered into the scheme with a thoroughness and zeal hardly to be expected in hot weather, and as a result we have some elaborate schedules, which cover almost the entire field of philanthropy. If these plans are actualized, the American Board and our societies which operate in this country have some tremendously busy days ahead and can afford for awhile to remit the gentle pressure of the circular letter upon churches and individuals. We congratulate Dr. Grenfell and Booker Washington also, on their prospective gifts of several million dollars, and if a certain lady's wishes are carried out, the national prohibition party will come in for \$5,000,000, which will obviate the need of passing the hat for one dollar offerings.

A few of the original suggestions are \$5,000,000 to erect summer homes where city poor people can spend their vacations, the same sum to help deserving students in Congregational colleges; \$25,000,000 to rear hospitals for chronic cases; \$10,000,000 for homes for the aged. Even the Society for the Prevention of Cruelty to Animals is not overlooked by our generously-minded friends, as well as the college graduates that cannot find anything to do but housework. One correspondent is prudent enough to reserve a round million for her relatives, friends and worthy people in need, and allots the same sum to herself to be bequeathed when she dies "to some person who has been longing for money to do good with and never had much." Still another correspondent, staggered by the proposition of giving away \$70,000,000, sets aside after bestowing sixty millions, \$9,990,000, "to draw on from time to time as worthy objects present themselves."

As a whole these letters have been exceptionally interesting as a revelation of the interests and sympathies of their writers. They make it clear that the art of wisely distributing a large fortune is not easily mastered. We shall send a marked copy of this issue to Mrs. Russell Sage and shall await with bated breath her ratification of these awards. Philanthropy by proxy is certainly a diverting midsummer occupation.

A Zion on a Maine Sand Bank

A Little Study of Sandford and the Shiloh Community

BY REV. HERBERT A. JUMP, BRUNSWICK, ME.

From the shores of the Androscoggin, between Lewiston and Brunswick, rises a Sand Bank crowned with several buildings. This Sand Bank has been rapidly becoming famous. It is the Holy Zion for the followers of Rev. F. W. Sandford, the visible foundation of The Kingdom, *alias* The Shiloh Community, *alias* The Holy Ghost and Us Society.

The last title is clumsy enough but it was chosen because it possesses conspicuously the quality of "Scripturalness," and everything on the Sand Bank is Scriptural. The mound itself is Beulah Hill. The most pretentious structure adorning it is the University of Truth. This is a cheaply-built dormitory reminding one of a world's fair hotel, containing accommodations for several hundred students, and rising to an architectural apex in the Jerusalem Turret where through an open window toward Jerusalem prayer has been ceaselessly offered by the saints in two hour shifts ever since the occupation of the building eight years ago. Flanking the turret are two gaudy, gilded wooden entrances called Gates of Praise. Other buildings on the Sand Bank are a hospital named Bethesda and a children's home called Hosanna. In the foundation of the university is a Bible deposited there at the laying of the corner stone, and on its fly leaf is this interesting pledge: "The Holy Ghost and Us Bible School will be true, Lord, to your Book wherever you may send them. (Signed) F. W. Sandford, for the School."

The ambassadorial role suggested by this signature is Mr. Sandford's specialty. He represents not only the Shiloh Bible School but also the Almighty. If he had not been restrained by the courts a few years ago he would have made out the deeds for all the real estate on the Holy Sand Bank in the name of "God, F. W. Sandford, Agent." He is reported to have said on one occasion, "Everything in this place goes on authority," and apparently it does, the fount of authority being F. W. Sandford, who is interpreter of Scripture and revealer of the Divine Will. When his lieutenant wanted a wife, "Elijah" Sandford chose the suitable young woman to be thus blessed. When his own wife ventured a mild criticism upon one of his acts, he asserted his "authority" by striking her in the face and sending her into a fast and retirement for ten days, praying God that he would kill her and give her place to another unless she repented and became a meek spouse for a prophet. For a trifling willfulness he sentenced his seven-year old son to a fast of seventy hours, for which, be it said to the credit of our courts of justice, he was found guilty and fined.

That this "religion of authority" appeals to a class of Christians in our churches is evidenced by the fact that Shiloh has grown from grotesquely humble beginnings in 1896, when Mr. Sandford with one follower, a borrowed wheelbarrow and a cash capital of three cents, turned the first shovelful of sand for the

foundations of the "university," into a colony of probably three hundred "saints." Converts, moreover, are continually coming from the West and from England, glad to give all their property to "God, F. W. Sandford, agent," willing to live on mush and milk (from which the cream has been skimmed for the use of the Elijah on his \$20,000 yacht), and apparently believing to the last marvel the current Sandforite stories of supernatural guidance and favor—for example, how telegrams announcing gifts of thousands of dollars arrived while Elijah was praying for them; how Elijah's son was miraculously born and circumcised the eighth day and at the age of two and a half was so filled with the Holy Ghost that he contributed to the Shiloh newspaper published for the "Us" an eloquent appeal for more money; and, most astounding of all, how such therapeutic achievements are accomplished by prayer as the restoring of an ear-drum that was completely gone, the cure of consumption and cancer, and in one "well-authenticated" case the raising from the dead of a woman who had died of cerebro spinal meningitis, and whose personal testimony is preserved in the Shiloh chronicles describing her regret at hearing, just as her soul was about to enter the gates of heaven, the prophet's command, "In the name of Jesus of Nazareth, Olive Mills, come back!"

Sandford is our New England Dowie, and, though he lacks Mr. Dowie's business acumen and executive ability, he has built up his community on a theological and socialistic basis quite similar to that operator in Zion City on Lake Michigan. More recently he has been interfering in the public schools of Durham, the town where the Holy Sand Bank is located, and incidentally has been purchasing farms in the vicinity of Shiloh Hill until his holdings are estimated at more than a thousand acres. The several hundred "saints" are wholly dependent upon Mr. Sandford for support, consequently the citizens of Durham, fearing that, despite the prayers from the "Turret," Shiloh may collapse before long and leave them with more than their share of destitute and serious-minded paupers, are gradually emigrating from their town.

Sandfordism is a much-discussed topic in Maine and generally it is handled with more warmth than insight. Sufficient reasons for the popular indignation have been already suggested. But, calmly considered, the Shiloh movement is susceptible of a very simple explanation, and one which accuses Mr. Sandford neither of insincerity nor insanity.

In all our communities may be found simple-minded, earnest Christians, inclined perhaps overmuch to emotional religion, who are by temperament, tradition and training "literalists." They take their Bibles literally—every word and phrase of it is from Almighty God, and has supernatural application to life today. Especially they take Scriptural prophecy

literally, and expect that every apparent foretelling in the Old Testament and New Testament will come to pass. Secondly, they take Christ's words concerning prayer literally, and are sure that whatever a man asks in faith, believing, whether it be for peace of soul or the cure of disease or a barrel of flour—that very identical thing he will receive. Having fallen into the habit of leaning supinely upon a sacred book or a sacred formula of petition for detailed guidance of their daily living, they are ready to lean upon a sacred person if he chances to appear with convincing credentials, and to him they will surrender their individuality without reservation, and esteem their surrender a mark of piety.

To such Christians, with larger capacity for feeling than for thinking, Mr. Sandford presents himself with the simple assertion: "In me you see prophecy fulfilled. I am the Elijah that was to come." If they admit that he is Elijah, everything else follows automatically; his utterances and commands are as authoritative as those of the ancient prophets, his power as the Divine viceroy is absolute, and all the phenomena of Sandfordism ensue in obedient succession. Now Mr. Sandford has great ability in convincing women—and a few men—of his Elijahship. He is a good-looking man, with an impressive physique and the ability to handle it dramatically, a genial disposition, spontaneous generosity, and no little of what is loosely called "personal magnetism." He is also a fine actor and knows how to dress well. All these characteristics conspire to make his prophetic claim attractive. Hence from every community the "literalists" follow him as the children followed the Pied Piper of Hamelin, not into the heart of Koppelberg Hill but to the top of Shiloh Hill.

Sandfordism is founded far less upon the personality of one man than upon a popular misconception of Scripture. It is a symptom of a disease rather than the disease itself. The arrest and final conviction of its leader might disorder the colony on the Holy Sand Bank, but some other prophet would soon arise and succeed again, even as Mr. Sandford and Mr. Dowie have succeeded. The ultimate remedy for the malady is to be found only in a Christian laity fearlessly instructed by its clergy in the elements of a sane method of Biblical interpretation, and guided by that clergy into a religion which busies itself rather with the alleviation of a neighbor's want than with the search for an inner and mystic "experience."

Prof. Henry C. Adams of Michigan University has been appointed "expert in charge of statistics and accounts" under the new organization of the Inter-State Commerce Commission. His salary will be \$10,000 a year and he will retain under leave of absence his position in the university. He is to compile the uniform system of accounting for the railroads, as provided in the Rate Bill, which will not be put in operation till July 1, 1907.

Our Denominational Paradoxes

Some Amusing Instances of Failure to Put Theories to Practice

BY REV. JOHN SHERIDAN ZELIE

Pastor Crescent Avenue Presbyterian Church, Plainfield, N. J.

There is a genial side to the unhappy divisions of which we have heard so much in these last days, and it is a pleasure to relax a little from our over-solemnity about it and reflect how impossible it is to keep humor out of even the most serious situations.

If there is any one distinction on which we Protestants think we can take a stand and keep it it is that of sacerdotalism. But even that will happen in the best regulated Protestant households, while in the Catholic Church it often produces the exactly opposite results from what we expect. To be sure the Catholic theory practically leaves all to the priest, and as a corollary we expect that the people will take advantage of their liberty and let him do it all. But the strange thing about it is that the Catholics are about the only people who are always on the spot themselves though theoretically they would be just the ones to stay away.

The Protestant theory of the priesthood of all believers—no sacerdotalism—would seem to be a jewel of a theory to encourage churchgoing and we should expect that the man who is loud for that doctrine would be right on the spot at the first sound of the churchgoing bell and eager to discharge his own priestly function. But not a bit of it. It is our universal priesthood people who always feel specially at liberty to remain away from church and leave it all to the minister in a way that would scandalize a Catholic. The truth of the matter is that the Catholics are about the only people in this country today who are on any large scale acting in a strictly Congregational way with regard to worship.

When I was ordained a Congregational minister I naively assumed that whatever was essentially congregational would meet with immediate favor. But whenever I tried to do anything truly congregational in the way of worship I was sure to hear the cry of, "No popery." Truly one becomes much mixed in mind when he tries to find out what is what in his particular sect. There were the Episcopalians, tyrannized over by prelates and the last vestige of congregational rights gone as I was brought up to believe, but none the less they were doing at least half of their own worship every Sunday with their own voices while my dear congregation for fear they might become sacerdotal in their tendencies were letting me do it all and sat by Sunday after Sunday to see me do it or even stayed away quite convinced that it would be well done. Delicious anomaly that the more congregational a man becomes the more priestly he seems. It is really unsafe for any man to take too seriously the supposed tenets of his denomination.

Another delightful paradox of our denominational world is that wherever you find a church which is called the United Anything you can be almost certain that this is a pleasant bit of ecclesiastical humor and really only a euphemism for one of the worst schisms that ever hap-

pened. One reads with great relish that the United Original Seceders came into existence when a number of ministers of the General Associate Synod refused to reunite with the Associate Synod. And what about the Associate Synod? Why, it was a body which was just hungering for some one to associate with. Of course in a few notable recent cases the title has been justified, but for the most part it has meant little more than the name of a certain political party which adds to the gayety of nations by calling itself euphoniously United Irishmen. To any church seriously considering the prospect of splitting off from the original stock I would suggest that the best denominational usage will demand that they call their enterprise the United.

One thinks of the Unitarians as denominationally thoroughgoing, but he hopes too much. They are like the rest of us, and substantially one with the orthodox folk in their unconscious drollery. Just a word about their habit of calling themselves liberal, a touchy and delicate matter to be sure, but worthy of a good-natured remark now and then. Let me say that it is quite proper for one to hope that he is liberal—we ought all to hope it—while in our more sanguine moments we might even confide to an intimate friend or two that we believed we were liberal, but none of us have any more right to go around publicly claiming that we are liberal than we have to go around saying, "I am a gentleman," or, "I am good looking." This decision must in the nature of things rest wholly with our neighbors, of course, while we may only entertain a humble hope that we may sometime deserve such a description.

No matter what they say they believe the Unitarians feel more responsible than any other denomination for keeping the public posted about Jonathan Edwards. Whenever I get a little behind as to Edwards, a Unitarian tract or newspaper will in a moment make me feel as if Edwards were still preaching in Northampton. Of course I have spells of doubting whether Unitarians really do read Edwards so much more than the rest of us after all. If I should expect from such quarters to hear a good deal about Parker and Channing I realize that that is not the denominational way of getting at things.

As a Presbyterian I acknowledge a great debt to the Unitarians for having kept Calvin before the world more than any other agency amongst us. I had been three months in a Presbyterian seminary without hearing Calvin's name mentioned, when growing desperate I dropped in at the nearest Unitarian church, and inside half an hour I heard the joyful sound. I knew I could trust them for that. The undoubted renaissance of his influence is almost wholly due to the liberals, who never tire of talking about him. On the particular Sunday morning of which I speak Calvin

was burning Servetus. When will our Unitarian friends realize that Calvin never burned Servetus but once?

There is a good deal of the little boy in our denominational make-up, which, in a few of the sects, always takes the form of running after one of the larger bodies when they have discarded some painful episode in their history, and calling after them, "Here, Mister, you've dropped something."

For the reviving of my earlier views about hell fire there is only one quarter toward which I can now look with any certainty of hearing the old doctrines in their most obsolete and archaic form. The orthodox churches are most disappointing in this regard, but I can always rely upon the Universalists to refresh me in the worst that has ever been thought or said on this subject. None of my family have memories reaching back far enough to have heard any one preach on the place of punishment being paved with the skulls of infants a span long, but the youngest Universalist can always recollect when the doctrine was in full sway. One often wishes he had time to visit these churches oftener and have his mind forcibly turned toward doctrines he is too prone to forget.

As for the Presbyterians, of course no church has come to their good estate without much interesting and fruitful paradox. Under the worst lot of misrepresentation, sometimes furnished by their opponents, but very often, also, by some of their own number, they have become quite strong and healthy and useful in the world in a way which offends every bit of logical sense there is in us. When will we begin to realize that this is not a very logical world? What we have almost a right to expect of Presbyterians, with their doctrines of divine sovereignty and election is that they should sit down, show no initiative and remain passive to the end of time. Anything that savored of free will we should expect them to refuse at once. But look at Scotland, the favorite home of this faith, look at its endless divisions and you cannot withhold the admiring confession that there has probably never been so much freedom of the will to the square mile in any other portion of the planet.

And wherever Presbyterianism goes it seems to do nothing so much as to stir up the will. Strangely enough my first serious convictions with regard to foreordination came from reading the biographies of Wesley, which is another paradox. Such a mess of foreordination I never got into in my life. Wesley goes into one town after another with everything against him but it is absolutely certain beforehand just how it will all turn out. You gradually sit back and take your ease as you read along. Most of the time it almost seems as if Wesley had very little to do with it. It just had to be. After that I lost all interest in quarreling against foreordination. Wesley had taught me it was all too true.

These and other things have made me wonder whether the cause of church unity might not be greatly assisted if

some one would come to the front and write a "Denominational Biglow Papers."

provisions for religious education in all kinds of schools there is a conscience clause, so that no child is compelled to receive such instruction or will suffer any disability if withdrawn from it.

The New Education Status in Great Britain

Non-Sectarian Principles Victorious in the Commons

BY ALBERT DAWSON, OUR ENGLISH EDITOR

The government's new education proposal which has just passed the House of Commons does not, as many people have hastily imagined, set up a truly national system, it does not settle all the religious difficulties, it may not be a piece of final legislation. It has yet to pass the House of Lords. But Mr. Birrell's bill is certainly a step in these directions.

Happy the country, in matters of national education, that has no history! As Americans know, England's ecclesiastical and educational problems are greatly complicated by the existence of a venerable State Church whose roots stretch far back into the past and go down to the foundations of our national life today. For long years that Church educated the nation's children who but for it would have remained untaught. In justice that should never be forgotten.

When, thirty-five years ago, the State awoke to its responsibilities and took the first step towards the inauguration of a national system of education by instituting school boards whose duty it was to provide throughout the country means of elementary instruction, at first partly and subsequently wholly at the expense of the State, Anglicans, while contributing through the rates and taxes their quota to the cost of such schools, continued to maintain their own schools in which secular instruction was supplemented by the teaching of the dogmas of the Church of England. Although, in common with all schools, aided by government grants on the pupils' passing certain examinations, the time came when the managers of the Anglican voluntary schools complained of the "intolerable (financial) strain" and clamored for relief.

The response was the Balfour Administration's legislation of 1902, by which, while the ownership of the voluntary school buildings remained undisturbed, their whole maintenance as educational institutions, like that of the board schools, was thrown upon the public funds. The management of the Church schools was vested in six men, four appointed by the Church people, two by the local authority; they were free to continue Church of England teaching, and the head teacher must be an Anglican. Immediately the Nonconformists were up in arms; they vehemently protested against having to pay through the rates for the teaching of doctrines which they declared were abhorrent to them, they insisted that public support should carry with it popular control, and they denounced religious tests of any kind for teachers.

Their protest, in many cases, took the form of passive resistance against the payment of the education rate, Dr. John Clifford valiantly leading the crusade; again and again they preferred to allow their goods to be taken, the same article sometimes being taken and bought

back again several times over. Others denuded themselves of their worldly possessions and went to prison. In these proceedings Nonconformists were not strictly logical, for they had long contributed to the support of Church of England schools through the imperial taxes; and many Free Churchmen regard "passive resistance" as gravely unconstitutional. Further, to agree, as they did in 1870 (despite R. W. Dale's and Guinness Rogers's protest), to a compromise under which religious teaching has been given in the day schools at the expense of the State, is directly inconsistent with a fundamental principle of Nonconformity—that the State, as such, has nothing to do with spiritual affairs. But what party or individual is always rigidly logical and consistent?

The sweeping Liberal victory at the general election was rightly interpreted as a mandate to the new Parliament to, among other things, amend the Education Acts of their predecessors. Hence Mr. Birrell's bill, just passed which:

- (1) Brings all schools maintained from public funds under public control and management.
- (2) Abolishes theological and ecclesiastical tests in the teaching profession.
- (3) Secures one type of elementary school so far as controlling authority and financial support are concerned.
- (4) Relieves the ratepayer of any responsibility for the cost of sectarian teaching.

The dual system is all but abolished. The Board schools (or Council schools, as the purely State schools have been called since Mr. Balfour's government substituted as the education authority the County and District Councils for an *ad hoc* body) remain as heretofore, but machinery is instituted by which Anglican and other voluntary schools may be taken over (the transfer is not compulsory on either side) by the local authority, who will rent them and place them on precisely the same footing as the other schools—except that, if the stipulation be made at the time of the transfer, facilities will be provided for children to receive religious instruction of a special character, whose parents wish, on not more than two mornings a week.

But no part of the expense of giving this religious instruction may be paid by the local education authority and the State-paid teachers are specifically precluded from giving it—even though they might wish to do so without payment. "Extended facilities," however, are afforded for the giving of religious instruction other than that given in the Board or Council schools, where they are desired by the parents of at least four-fifths of the children attending the school—as in the case, for instance, of a practically wholly Anglican or even Roman Catholic community. In regard to all the

Our Readers' Forum

Favors "The Pilgrim Church"

In a recent *Congregationalist* a leading member of the United Brethren proposes the name "The Pilgrim Church," for the union of the three churches. The suggestion grows in attractiveness daily. One more reason in its favor is that it is prophetic, the three united churches will, in uniting, enter upon a *pilgrimage of union* to be constantly characterized by further unions with other denominations, a pilgrimage towards the goal that formed the ideal of our Lord's prayer in John 17, "that they all may be one."

Honolulu.

DOREMUS SCUDDER.

As to Andover

I have read with interest your editorial entitled Andover Seminary's Proper Uses, in the issue for Aug. 4, and the article by Rev. John L. Sewall. No thoughtful person can help noticing the pressing importance of the problem caused by the immense tide of immigration. The effort made to solve it by the promoters of the International College of Springfield is working marvels. The proposition to utilize the equipment at Andover in aiding that work is quite in line with the desire of its founders. GEORGE B. KILBON.

An Appreciative Reader

I wish to thank you, as a subscriber, for the especially interesting and instructive paper of Aug. 4. The articles on Socialists, Dr. Tenney, and The Passion Play at Vorder Thiersee, the Story of the Houseboat, the report of the Conference at Silver Bay and especially the account of a Midsummer Ministry on the East Side, New York, combined to make a very valuable number, and show that vacation makes no difference in the worth of the paper. Newport, R. I. E. E. S.

An Uneasy "Slum" Visitor

In *The Congregationalist* of Aug. 4, I noticed among many interesting articles the note depreciating the tendency to make up parties to pry into the affairs and the surroundings of the people who live in the so-called slums. I desire to register my hearty approval. Last spring the Senior Class in a New England seminary took a special four-day trip to New York to visit certain religious and social betterment institutions. Several of us felt painfully conscious of the fact that we were almost constantly intruding. Even walking up and down the Bowery in a curious, peering manner, is doing an injustice to those whose home is there—and we must constantly and everywhere remember the influence for better or worse of our personal attitude—and never repel one less fortunate because of our scientific or studious curiosity. D. M. R.

The report of the National Commissioner of Education shows that in the public primary and grammar schools of the whole country there are 15,620,230 pupils. In all private schools of all grades including Roman Catholic and other church schools there are 1,200,813. So long as eleven of every twelve children are in the public schools, it is to these institutions that we must look for the shaping of the nation's character; and no effort will be more rewarding than the effort in which all patriotic citizens ought to join, to foster in these schools the high ethical spirit which will send out from them men and women of probity.

Stirring Times Throughout India

A Comprehensive Survey of Matters of Note in the Religious and Political Realms

By REV. J. P. JONES, D. D.

The revival of God's Spirit during the last year, has left a mighty impression upon many churches and missions in all the provinces of India. The fire has by no means burned out, but is blazing into new enthusiasm and power in widely separated areas. Many thousands have been brought into the kingdom, and a still greater number of Christians have received a new baptism of fire. In my own village and church meetings of remarkable power were held, not one of the least of whose results was the receiving of forty student youth into church fellowship at the Easter communion.

A NOTABLE SPIRITUAL AWAKENING

In the Assam Hills the movement has been most marked. The fire was brought directly from Wales by the Welsh missionaries of that region, and more than five thousand souls have, as a result, been added to that hill mission alone, during the last year. Missionaries, as well as people, have been stirred to a new joy and power in the Holy Spirit in all parts of the country. And prayer ascends from a thousand hearts that this may be but the beginning of a movement which will spread and deepen until it shall embrace and transform every hamlet in the land.

The revival has already put to shame the reasonings of many. Many claimed that Indian converts would never reveal or experience such conviction of sin as was commonly known in the West some years ago and is not rare now. But in the present movement, not only has a mighty conviction and general confession been a leading characteristic; it has in many cases been carried to what many regard as almost a repulsive extreme. Confessions of most horrible sins, such as could not be mentioned in print, have been made by whole congregations. And as for struggle with sin, it has in most places developed into a form of devil possession, in which the possessed has rolled and agonized sometimes for days, in conflict with the evil power within; after which the soul has passed into the peace and rest of an assured salvation. Many Christians have entered, during these experiences, into the ecstatic state, and have dreamed dreams and seen visions. All this seems natural to those who look upon the Indian temperament and its habit of religious thought and emotion for millenniums.

Strange physical sensations also have characterized the revival in not a few places. A peculiar tingling sensation comes over one after another of the audience until all are swayed by it. A distinguished New York divine, who was in India recently and who attended some of these revival meetings, confessed to me that during one meeting, while under no special emotion himself, he felt this strange power take possession of his body! Verily the Spirit moveth where and how he listeth! But even if any one doubts or denies the Spirit origin of these emotional and physical manifestations he cannot question that the movement as a whole is God-inspired and God-directed.

CHRISTIAN UNITY MAKING GOOD PROGRESS

The effort of missions in South India in the direction of ecclesiastical union was reported a year ago. Since then further progress has been made in the same direction. A committee of the union of Congregational missions has met with a similar committee of the Presbyterian union, and a scheme has already been practically perfected by this combined committee which will doubtless meet with the hearty acceptance of the six missions concerned, and ripen, in another twelve month, into the United Church of South India. This will be a triumph of church union of

the first order, since it will embrace churches and missions of the American Congregationalists, the English Independents, the American Dutch Reformed Church, the United Free Church of Scotland and, possibly, the Mission of the Church of Scotland. And we hope that this union, which will embrace more than 150,000 Christians, will in the near future woo and win into its communion still other denominations and missions.

THE VISIT OF THE JAPANESE CHRISTIANS

A new and significant illustration of international Christian comity was that of the recent visit of the two Japanese Y. M. C. A. delegates to this country. It was a happy thought and the visit was in every way a great success. Of course, the brave little Japanese are at present the idols of the Hindu heart, and no representatives of that land had visited India since the great war. So that the arrival of this deputation was opportune. Moreover, the two brethren who came were men with a noble message, which they presented in an effective way. They not only carried the message of Christian independence and aggression to the too lackadaisical Christian community, they also gave with directness to Hindus the needed Christian presentation and emphasis.

In the city of Madura, for instance, a congregation of about one thousand of the *élite* of the community (all English speaking) gathered to hear these representatives of the triumphant East as against the West. Some things said tickled their Oriental pride; but when they were told that the chief source of Japan's success was her readiness to accept from other nations and peoples the best that they had to offer her, and that the very best thing that she had thus found and accepted was the spirit of Christianity, the popular smile, for a moment, vanished and thought and doubt deepened almost into a scowl.

We Congregationalists were specially proud of our own Mr. Harada, the president of our Kumiai Japanese Church Union, a man of power, eloquence and sweet Christian spirit. This visit has done much good and there is a universal desire that it be repeated. The only thing about the delegates which disappointed our Indian people was their diminutive size! Was it possible that such puny men could whip the big Russians? And how wanting in beauty, they say, as compared with the physically handsome Brahmins!

The calamity which befel San Francisco has brought deep sympathy to the heart of much afflicted India; for was it not last year that a similar destruction (only with a tenfold loss of life) happened in the northern regions of this land? And are there not some in these parts of South India working for the salvation of this people whose homes were destroyed and their people impoverished by the fire and earthquake in San Francisco? Truly, the whole world is kin. The other day, as I visited a neighboring astronomical observatory, I had the privilege of seeing the seismographic record of the American earthquake, and was interested to find how much of its influence was felt here among the antipodes. Physically as well as socially this world is rather small after all!

India recently witnessed a scene worth recording. It was a noble renunciation of a Brahman gentleman in Madras. He is an old man and has spent his days in doing good to his fellows. Both as a Reformer and as a writer of excellent vernacular books, he is well known in the country. But he felt that the day had arrived when, if ever, he must take a positive stand and a practical one, too, against the greatest evil of the land—the

mighty caste system. Like many others, he had preached against it and had in many ways tried to antagonize it. But never before had he the courage to renounce caste as a part of his own life. So, having performed the "shratha" (funeral) ceremonies for his dead parents—the most sacred duty of a Hindu son, and regarded as absolutely necessary for their peace and blessing in the world of the dead; and a duty, moreover, which can be performed only by a caste-observing Hindu—he invited a number of his friends to dine with him; and there, in their presence, he took off the sacred Brahmanical thread, which is the emblem of his twice born nobility and the outward assurance of his emanipation from future births and speedy union with Brahm.

By that one dramatic act he outcasted himself—separated himself, not only from his family and caste, but also from all his co-religionists and put himself under the ban of his ancestral faith. For a Hindu cannot defy his caste or renounce its obligations without at the same time becoming a renegade to his faith. And yet let it not be supposed that this brave man has become a Christian; he has no idea of taking this step, so far as I can learn. Thus far he has only made this living protest against what he too well knows to be the greatest curse of India, and thereby has severed the dearest ties that human and divine relationships create. Only those who have long lived in India know the terrible isolation and the more terrible persecution which he has thus chosen in preference to the quiet ease and universal honor which caste observance conferred upon him. And he made this distinguished renunciation, with a view to setting a worthy example before the many doubting and wavering sons of India who denounce and abhor caste, and yet who submit themselves to its daily thralldom.

Will the youth of the land follow in his steps? Not yet. Beyond receiving the plaudits of his fellow—but more timid—Reformers, he has not seen, thus far, one daring to defy caste as he did. India is full of professional reformers, but only one man among them has the courage of his convictions and only one who dares to defy the darling institution of the ancestral faith.

THE RISE OF THE SPIRIT OF NATIONALITY

The Bengalee Baboos, in their agitation against the partition of Bengal, have been so aided recently by the indiscretion of government in its restraint upon popular assemblies as to have succeeded too well in creating a spirit of reaction against most things Western throughout the land. The real source of the difficulty is the recent remarkable growth of the spirit of nationality which is manifesting itself throughout the educated community of India. That these people should seek a larger share in the government of their own country is not surprising; and that they should feel impatient with the presence and controlling power of the foreigner is natural enough. In some ways it is a tribute to the British Government which has thus trained so many men who now can, with even partial reason, claim the right to place their hands upon the helm of the ship of State. Never in the history of the country were there so many of the sons of the soil who are so possessed of the qualifications of intelligence and character as to be able to take a large share in the responsibilities of government.

It is equally true that the State is not increasing the relative number of native officials in the highest posts as rapidly as these educated Indians think they ought to; and as rapidly as perhaps they should.

But this is certainly not an adequate reason for the hard feeling which now too generally

prevails. A well-known Indian agitator the other day proclaimed before a large assembly that they ought to advance the interests of the "swadhesha," or patriotic movement, not because they love their own people so much as because they hate the foreigner! But this

rabid sentiment has been repudiated by leading Indians, the vast majority of whom are satisfied that the present régime is the safest and best that the country has ever known. Thus the present unrest, as it finds too frequent expression, is not a thing to be deplored,

save as in certain parts of Bengal it leads to disloyalty, if not to treason and the hatred of the white man. It is the expression, often unguarded and unwise, of the rapidly developing political consciousness and aspiration of the classes of the land.

The Puget Sound Country

Its Actual and Potential Greatness and the Appeal It Makes to Builders of the Christian Kingdom

By REV. J. H. CHANDLER, FOND DU LAC, WIS.

I write from a tent on the beach of Puget Sound between Seattle and Tacoma. By climbing a hill, I can command a view of Seattle's harbor. To the south the smoke of Tacoma is always visible and the steamer Flyer, which plies between these neighbor cities, frequently passes within hailing distance. I have learned, also, to watch for the various steamers of the mosquito fleet which connects Seattle with Billingham on the north, Olympia on the south, Port Townsend on the west and with various other points between. If I cannot visit all this Puget Sound country, it is not hard to imagine that it visits me so often that no part of this inland sea seems altogether strange.

THE REAL NORTHWEST

Hardly more than ten years ago letters from St. Paul or Minneapolis appeared in *The Congregationalist*, under the heading, From the Northwest. How strangely out of place this designation seems from this point of view. If a traveler should take any one of the three northernmost transcontinental lines which lead toward the Atlantic, he would think himself pretty far east by the time he has reached St. Paul. Indeed, I have learned since coming here, that to apply the term Northwest to this Puget Sound country is a misnomer; for the real Northwest is Alaska. In the East we count out Alaska when we think of the United States or reckon it as an annex. Here the mind unconsciously changes its attitude. One comes to think of Alaska on the West coast as we think of the State of Maine on our East. We soon forget the hiatus in the land connection because business relations are so close. The evolution of society in that new territory is indicated by a large millinery order sent last winter to a Seattle wholesale house, to be delivered in the interior by dog sledge, especially for the Easter sale. If the Easter bonnet has appeared on the banks of the Yukon, our farthest West seems to have reached a stage in social evolution not generally attributed to the way down East of the State of Maine.

THE MEETING OF EAST AND WEST

But the presence in the harbor of these steamers with blue smokestacks from Japan, and the putting out to sea of the great Northern liners for Hongkong, and the presence on the wharves and in the streets of numbers of Japanese and Chinese and other Eastern peoples, reminds one that here the far West and the far East meet and mingle and that the field for new enterprise and exploration is transferred from a new world beyond the Mississippi to the new old world beyond the Pacific Ocean.

The now unoccupied field for American enterprise is in developing trade relations between the United States and the peoples who are our neighbors just across the Pacific. This farthest East does not seem far away. Ever since James J. Hill converted the Great Northern into a transcontinental line by changing his main terminal from Winnipeg to Seattle, he has had his eye on China and Japan and it is the general acceptance of what he had fully grasped years ago which is now building up Seattle with amazing rapidity, and leading plain, matter-of-fact people, not at all given to seeing visions or dreaming dreams, to speak of a city which hardly five years ago had a

population of less than 4,000 as the New York of the Pacific coast.

DESTRUCTION AND RECONSTRUCTION

When I came here two weeks ago, I had no special faith in Seattle's future. I knew that several of these cities of the Northwest were growing and sure to keep on growing; but after watching Seattle grow for ten days, I became curious and packed my grip and left my hermitage long enough to see something of Portland, Tacoma and Everett. They are all growing and full of hope; but Seattle is growing by leaps and bounds and its hope has become a conviction that a great future is inevitable and it is preparing for larger things on a magnificent scale and with astounding energy. It is making sacrifices for its future without a murmur which fill the onlooker with a sense of dismay.

More room is needed for business purposes, and already four of the leading downtown churches, in the same general location as our Plymouth, have sold their buildings and sought new locations, and the work of tearing down the sacred edifices will soon begin. The burning question with the Plymouth congregation just now is whether it is better to sell and move, or to abide still in its central location on Third Avenue. If the congregation resists the tempting offer of \$300,000 for its site and continues to hold its present location, it will have the downtown field all to itself without a rival in the territory occupied until now by five large churches.

The destruction which awaits four great church buildings is now making Hotel Washington, once the pride of the city, a mass of debris. The fame of its splendid hospitality and the delight of the view from its wide verandas have gone abroad wherever the name of Seattle is known; but these glories of the past are being sacrificed to the needs of the commercial future. The hill on which Hotel Washington stands above the surrounding city in lordly state is being removed and cast into the sea and the leveled site has been sold by Mr. Moore, the landlord, for an even million.

But the profit of this process of making over the site of Seattle is only half reckoned when the level land is sold. The expected advent of two new transcontinental lines, the Western Pacific and the St. Paul & Grand Trunk Pacific, has made a demand for trackage impossible to supply at present. To meet this need the south end of Elliot Bay has been platted while still under water, and a brisk trade is carried on in tide-flat lots which can only become visible to the eye when the process of moving the hills into the southern part of the harbor shall be completed. Great sluiceways are now at work carrying mud to the tide flats, and mud is a valuable asset in the present crisis in the making over of the site of the city.

The Seattle spirit is balked by no natural obstacles. When a city has a faith which can remove mountains it is easy to believe that nothing can be to it impossible.

THE SEATTLE SPIRIT AND THE CHURCHES

In the midst of such marvelous material development it would not be surprising if the things of the Spirit were forgotten. Seattle is seething with energy, and one feels the pace

very much as in such centers as Chicago and New York, and the advent of the Sabbath does not bring the change in the outward aspect of the city which is noticeable on Manhattan Island. But if Seattle never seems to rest, even on the Sabbath, somewhat of the energy of the Seattle spirit goes into the conduct of church work. Plymouth's midsummer congregation is not a small one, and the men whom the minister faces in the pews are of a virile, determined type evidently capable of undertaking and achieving great things for the kingdom.

The work at Pilgrim Church, under the splendid leadership of Dr. E. L. Smith, goes on even in the vacation season with little change in the usual order, and his parish seems immune from the summer languor which is so generally prevalent in July and August. There are very few young parishes in the country where there is so much to show for seven years' labor in a new field, in the way of congregation, church building and effective organization, as appears as the fruits of Dr. Smith's ministry in this Seattle field. While building up Pilgrim Church he has, also, given very special support to the work of general church extension in Seattle. Through the agency of the society for this purpose—in whose presidency one of Pilgrim's laymen, Mr. W. H. Lewis, has been untiring and aggressive, having laid good foundations on which one of Plymouth's pillars, Mr. A. P. Burnell, is now building—there are now in Seattle a group of eight self-supporting congregational churches and several hopeful missions, and the efficient superintendent, Rev. C. B. Gale, is on the alert to push the work into regions beyond.

Seattle may be counted upon as one of the strong Congregational centers in the near future. Two of the Washington Band that went out from Yale Seminary sixteen years ago have had a hand in this Seattle work—Edward Lincoln Smith, Pilgrim's pastor, and John T. Nichols, who has just closed a successful four years' pastorate with Union Church on Queen Anne Hill. These two men have worked hard and now go for a well-earned, long vacation, Dr. Smith for a year's travel and study in Europe and Mr. Nichols for a few months' stay in the old home in Massachusetts. Both however, feel that they belong to Washington and expect to return to the work in which they engaged as home missionary yokefellows sixteen years ago.

There is a call for more such men in this Puget Sound country. So far as I can observe there are no easy places in the diocese of Superintendent Scudder of Washington. The work is hard, salaries are small and no man should come to these difficult fields without first counting the cost. But the man who is able to conquer the difficulties of Christian work in this new state will have the satisfaction of feeling that he is laying foundations in Church and State for coming millions and I can hear their tramp here more distinctly than in the valley of the Mississippi.

From this point of view it is not hard to believe the reported statement of a New York banker made at a Seattle hotel not long ago, "I have no doubt in the world that Boston, Baltimore and even Philadelphia will be behind the leaders of the Pacific coast within ten years, measured in their economic importance as factors in our national existence."

Northfield as Dr. Grenfell Sees It

A LETTER DRAWN OUT BY RECENT CRITICISM

S. S. Strathcona, Labrador Coast, July 1906: We are steaming south in dense fog, and comparatively smooth water. So that with a trusty man on the outlook I am free enough from the likelihood of interruption to take up some of the current papers. My eye has fallen on an article in *The Congregationalist*, referring to some strictures recently made on the other-worldliness of the religious conferences at Northfield.

It has set me thinking, and I feel out-of-the-way enough not to mind committing my thoughts on the subject to writing. I feel I can speak at least without bias. For I must confess at once that I have never attended a religious conference. Of late years I have never had time. When I might have made time I had no inclination. It was the general opinion among young men in athletic circles in England, and I must say of those who were their teachers also, that unmanliness, unpracticality, "other-worldliness" characterized those who resorted to them.

Contrary to expectation, my conversion in my second winter at a London hospital made no outward difference in my attitude toward conferences. For my natural inclinations found a ready satisfaction in spending the short vacations that a medical student allows himself, camping with my East London boys in the country, or with the public school camps, or in the North Sea among the fishermen. There I found congenial scope for energies and tastes that were never attracted by conferences.

But I should confess here that in our folly our attitude towards medical conferences was much the same. In our minds we dubbed them as excellent practice for those who wrote and read papers, and, incidentally, excellent advertisements for them. But we were not inclined that they should practice on us, while we wasted a holiday in conventional attire. Indeed, it was vulgarly thought that the advantages to be derived and that would be of any practical value afterwards, though spread out through so many tomes of writing paper, might be advantageously enough condensed to go on the back of a postage stamp.

There can be no question that, though to some, high class recitals of classical music are the very light of their souls, to others these things are either a torture or a soporific. There are some to whom time devoted to the cultivation of the dandiacal body is the "best time" they spend; while to others this appears only one more qualification for the lunatic asylum.

Here on this Labrador coast even, what is food to some, is poison to others. I have known visitors to whom seals, puffins, owls, pork, duff or molasses, as ingredients of their daily diet, were positively only abominations; while one of our difficulties with our patients is to find digestible and nutritious foods that they are willing and able to take. For they cannot bring themselves to like the patent foods of more civilized countries, which we consider such improvements on the articles in the guise nature offers them to us. It would seem to be no mark of wisdom to criticize that which is not only the source of inspiration, but the refreshing food and the deep delight of others who are unlike ourselves.

As the "practicality" of conferences of the Northfield type is the subject of discussion, it would appear to be best to judge, not so much by the methods, so long as they are lawful, but by their issues as we know them in everyday life. It is true that a visitor direct from a conference is just as likely to fall a victim to seasickness and become unpractical as a help-mate on board a vessel as he was before. It is true that it will not help him to box a compass or handle a lancet, to blast out a cellar or hit twice in the same place with an ax, to direct a lumber mill or control a store.

But after all, the time that any one individual spends at a religious conference is not long, and the question is rather whether by spending the same time in any other way the probability is, that he will place his talents at the service of the world in such an advantageous way as he will be likely to do, if he were to spend the same time at Northfield.

A doctor arrived on the Labrador to join our medical staff, and one of the first problems to present itself to him was to row his boat across the bay to visit a patient. Now he had been bred in an inland city, and had never learned to handle two oars at the same time. I saw him go right down into the boat, and row a little way with one oar, put it down on the thwart while he picked up the other and rowed a short distance with that. He got to the patient all right, and now he can row with two oars. Any man with the inspiration that this man had must learn in time to do things, and to become "practical"!

Visitors to our far off work have sometimes come fresh from a religious conference, and have brought with them the results of the influence received there. The impression they have made on my mind has been that our work has suffered from the need of just such a stimulant, and that it would have been better for those we work among, if we too could have enjoyed the same opportunity. For their visits have proved like the wind that is even now rising behind us—while I have been penning this letter—exceedingly grateful, and certain to be helpful to us in attaining the harbor that we are striving after in the fog that continually hangs over the face of this ocean.

Once receive the inspiration that Northfield Conference aims at conferring on those who attend it, and the practical results will, I am sure, flow in hard and fast. Any inspiration I ever got at first I received from Northfield, though so indirectly as from hearing Dwight L. Moody, its founder, speaking in the East of London. Northfield and its methods have not only all my heart's affection, but the support of my reason also, so far as I have any.

WILFRED GRENFELL.

Wanted: An Ideal Sexton

BY THEODORE A. WALTRIP

Optimism, patience, modesty and method, all admit, are excellent qualities in a church sexton. Would there were more sextons "peculiarly fitted by nature" like the one who some time ago made a "confession" in *The Congregationalist*.

Three or four other qualifications may be added to this list, and so raise the sexton from the class of the ordinary to the ideal. To quote Dr. John Hall, "A sexton should be a genial, quiet, sensible man."

Perhaps it would be too much to say he should be a man of refinement, dignity and scholarly attainment; yet if he is not a man of taste and refinement, he will not see the hundred little things about a church that need attention. If he is not neat and tidy in his dress, and scrupulously clean in his person, he will offend those who are. He must be sensitive to dust, to gas, to draughts, and to all those sanitary conditions so essential to church health and happiness.

Bishop Simpson suggests an "art school for sextons, a course of lectures and a good manual to guide them in their duties." Another would solve the sanitary problem of the church by employing a woman as sexton, or appoint the wife as sexton and her husband as assistant, arguing that if a dismantled and disordered room is given to each to put in order the wife will do her work more quickly and much better than the husband.

You have doubtless heard of the ideal sexton, Isaac Hull Brown of Grace Church, New York. It used to be said that a stranger visiting New York for the first time and asking his hotel clerk for advice as to what he should do

on Sunday morning would invariably be advised, "Go over to Brooklyn and hear Beecher, or go to Grace Church and see Brown." This gentleman dignified his office of sexton because he was refined and dignified and scholarly. Or, in the language of Dr. John Hall, he was a "genial, quiet and sensible man."

There is one more desirable quality in the ideal sexton, and that is that he be a man of training, of scholarly attainment. His education should be the best. If he has had the advantages of a university training so much the better. Indeed, some of the classical graduates who are out of work could not do better than seek a position of this kind, remembering that it is the man that makes the office and not the office the man.

Taste, tact and training, then, with a degree of dignity added, are the things desired in every church sexton. He is responsible for plenty of pure air, sufficient heat, abundant light, clean carpets, dustless pews, spotless hymn-books, walls that are webless, ceilings celestial and a heavenly atmosphere about the room that will be inviting and charming to all. It depends much upon the sexton whether those entering the Lord's house are made to feel at home or are rendered more or less uncomfortable.

Suppose a stranger enters the church and he is met by such a man as Sexton Brown, with an expansive smile upon his face, a genial bow and an evident intent to secure the stranger a good sitting. The new guest is ushered down the aisle, dropped into a comfortable pew and provided with a hymn-book containing the order of service. He begins to take his bearings and his impressions are soon made. He observes no signs of dust or negligence, the furnishings are tasteful and in harmony, and above all there is a breath of heaven about the sanctuary. I do not care what the minister says or what the choir sings, the stranger has been impressed with the cleanliness of the temple and the godliness of the people and is sure to return.

On the other hand, if the stranger approaches the church and there are few people going in, if no usher meets him at the door and he drops into a back pew and finds that it has not been dusted; if he picks up a hymn-book and the cover drops off or a piece of chewing gum adheres to his finger; if presently he is annoyed by a wasp crawling up his trousers; if he finds the figures in the carpet covered with bits of paper, peanut hulls and burned matches; if the pulpit is cluttered with ancient hymn-books, old notices and unnecessary articles; if the organ is dust-laden and the windows unwashed, the walls dingy and the ceiling smoked—the choir may sing ever so beautifully and the minister may preach ever so eloquently—they make little impression upon him, but the sexton's negligence, the church's indifference and the general disorder of the room, he will never forget and he is not likely to return.

This is not an overdrawn picture, but true to life in too many of our churches. The church should be kept as neat, sanitary and inviting as the living-room of a model house, and the sexton that will do this is the ideal.

Sir Oliver Lodge speculates as to the future life, that there our consciousness of other spirits will be determined by spiritual affinities and ties of affection, our present life being an opportunity therefore for finding those "affinities" with whom we will associate hereafter. Sir Robert Ball, the eminent Irish astronomer, in a recent lecture in Glasgow, closed his lecture on Other Worlds Than Ours with the statement that Tennyson crystallized the best thought of man on the subject when he said:

This truth within thy mind rehearse,
That in a boundless universe,
Is boundless better, boundless worse.
Think you this mould of hopes and fears,
Could find us statelier than his peers
In yonder hundred million spheres?

The Home and Its Outlook

Of the Sea

Let us go down to the sea, ere the noisy day
be over,
Let us go down to the sea, and strip us of care
and of toll;
There are graves in the heart of man that only
the sea can cover,
There are deeds in the life of man to be sown
as the deep sea spoil.

Flee from the surging of sound, that urges us
on to the morrow,
Wrest from the merciless round that returns
with the birth of the sun,
Free us of harassing thought, and the wind's
wild pinion borrow,
Yet there is room for the heart where the wind
and the wave are born.

And the grief which lieth behind us give to
the grace of forgetting,
And the faith that is dimmed let us shrive
with the clean, keen salt of the sea,
And the fruitless doubt let us fling beyond the
bound of regretting,
Where only the wave and the sky and the soul
of man may be.

Earth, the mother, hath balm for her world-
stained sons and daughters,
Earth, the mother, hath balm for her toll spent
hearts and sad,
Time cannot curb nor deny God's bountiful
boon of waters—

Let us down to the sea, my soul, let us down
to the sea and be glad!

—Virginia Woodward Cloud, in *A Reed by the River*.

SOME ONE ought to write a pamphlet on The Gentle Art of Giving Invitations. We could suggest some emphatic "Don'ts" which might be enlarged upon almost indefinitely with illustrations from every day life; but we will be content with indicating certain salient offenses in a would-be hostess. First of all, never preface an invitation with the question, "Have you any engagement for next week Wednesday?" It isn't quite fair, for if your friend says he has not, you leave him no choice but to say, "Yes, thank you," to whatever you have to propose. For the same reason it never seems as courteous to give an invitation over the telephone where the answer must be returned hastily and without proper deliberation. The ideal invitation is a written one, as cordial and definite as possible, and, where a visit is in prospect, setting a time limit for the stay. An invitation to "come and spend a day or two any time this summer" is really no invitation. "Come and see us on your vacation" is still more perplexing as the recipient does not know whether he is wanted for a day or a month and, if he is wise, ends by concluding that it isn't really safe for him to go at all. This often is not a fair conclusion but his hostess has only herself to blame. And if he accepts and stays three weeks too long it would punish her properly!

WHILE we are on the subject of hostesses' mistakes it will do no harm to recall the old saying about the parting guest. It used to be the proper formula always to say, when a guest signified his or her intention to depart, "Don't be in a hurry," even though the visitor

had stayed for hours. Unfortunately a number of persons still keep up the farce and push it so far that they hold on to a caller until he has to be almost rude to escape. A friend was overheard to say that she would like often to run in for a little visit at a certain house if it weren't such an effort to get away. It always took half an hour to say good-by, so she never went unless she had plenty of time ahead. To press a friend to stay when

he wants to depart is as bad as to overload his plate at meals or overdo any other attentions. Speeding the parting guest does not mean to act relieved when a visitor makes a move to depart, but to meet that desire courteously, to help him by looking up timetables or watching for the trolley car, to start him in time for the train he wishes to catch, to show gratitude for the call rather than reproach for his not staying longer.

The Balens' "Come-Down"

A Monologue on Marrying without Cash

BY J. L. HARBOUR

Tilly, my maid-of-all-work, was leaving my laundry one Monday morning when I entered it with a garment in regard to which I wished to speak to the laundress, Mrs. Puffer. She greeted me with her usual cheery effusion and said as she sliced some soap into the wash-boiler:

"Your Tilly has just been telling me about how she is to be married in May an' I been giving her a little advice. She needs it. Says she hasn't got so much as a towel or a sheet to take to her own home, an' here you been paying her five dollars a week for a year an' she ain't got ten dollars to her name. Says she expects him to buy their housekeeping things. To hear her talk you'd think she was goin' to marry the president of a steel trust, an' all because her Jim has twelve dollars a week. She owns up that he drinks a little. Ain't she the foolish one to give up her good place here with five dollars to the good ev'ry Saturday night to marry a man with twelve dollars a week an' even a little appetite for rum? It'll grow like enough. They're going to set up housekeeping with things they allow to buy 'on payments.' Say, do you know what is at the bottom of nine-tenths o' the unhappiness an' the unrest o' the people in this country?"

"I think that I know some of the causes, Mrs. Puffer."

"Well I know two of 'em, an' they count for more than all the others put together. They're drink an' debt. That's straight. I live where I see a good deal o' both an' I know what I'm saying. You know I read a chapter in my Bible ev'ry day o' my life, an' this morning it was in Isaiah, an' I tell you he hit the nail on the head when he wrote, 'Woe unto them that rise up early in the morning, that they may follow strong drink.' An' how much better off we would all be if we took the advice o' St. Paul an' owed no man anything. But now it's owe ev'rybody you kin work for credit, an' drink early an' often. Ain't that about it?"

"It is truer than it should be."

"Trouble is, it's too easy for folks to go into debt nowadays, what with agents o' the installment stores walkin' right into the houses o' the poor an' offering to sell 'em lace curtains an' rainbow rugs with purple dogs an' green lambs an' pink cows on 'em, all for twenty-five cents down an' twenty-five cents a week.

"My land! I know of a woman with

six children an' her husband earnin' eight dollars a week an' she's payin' twenty-five cents of it out for a yellow plush album with a lookin' glass in the back an' she ain't a photograft to put in it, an' she's to pay four dollars for that fool thing that would be dear to her at a quarter, because she has no earthly use for it.

"I know another woman with about as much brains as a hen, who is paying five dollars for some flimsy lace curtains for her front winders, an' she ain't a yard o' carpet on her floor nor bedding enough to keep her children warm at night. Ain't that silly?"

"It seems so to me."

"It isn't only the poor that's forever in debt. Ev'rybody is, an' why? Because ev'rybody, from the man that drives a garbage cart up to the big bugs on Fifth Avenue, is trying to outdo someone else a little above 'em in the way o' living. Why, bless your soul! I once washed for a fam'ly that seemed to have ev'rything heart could desire; a big, beautiful house, loaded with the finest things. Rugs that cost over a thousand dollars, an' the lady o' the house walking out one day in sables that cost over a thousand an' the next day with sealakins an' diamonds; an' the fine entertainments they used to give! An' what do you think? One day I went around to do some fine laundry work an' lo an' behold there was a red flag flapping in front o' the door an' ev'rything going under the hammer. All that fine furniture an' even the woman's jewels an' her husband's things, was under mortgage! Same old story. Debt, debt, debt, an' all for show! Well, them that dance must pay the piper.

"When I was first married folks thought it a disgrace for a girl not to have all her own sheets an' towels an' table an' bed linen when she married, but nowadays all lots o' girls has when they marry is on their backs an' that ain't always paid for. Then it costs as much to git married as it does to git buried nowadays, an' I guess that some o' the folks that pay so much for gitting married, rather wish they'd paid it for gitting buried before they get through with matrimony. Seems like ev'rybody tries to make the biggest show possible at both weddings an' funerals.

"I know a fam'ly that ain't got the bills for their daughter's wedding paid for yet, an' she's got two children now

Speeding the
Parting Guest

an' her husband ain't earned a dollar for a year. I know another—say, did I ever tell you about Sadie Balen's grand 'at home?'"

"I think not, Mrs. Puffer."

"Well, it fits right in with what I been saying. She was Sadie Porter before she married Joe Balen an' she had a real good place as forelady in a box factory. I guess she had as much as ten dollars a week. You'd o' thought to of heard her mother talk that Sadie owned the factory, or that she was at least head push in the firm. Mis' Porter, she's one o' these women that's all for show. She'd live on prunes an' potatoes a month to pay for a big spread when she had any one to dinner with her, an' she'd git along on two meals a day to pay for a ten-dollar hat for herself or Sadie."

"Well, Sadie at last got herself engaged to Joe Balen, or 'W. Joseph Balen,' as Mrs. Porter called him, an' as he had printed on his cards. Joe was a clerk o' some sort an' had fifteen dollars a week an' dressed as if he had that much a day. You'd thought to of seen him an' Sadie setting off of a Sunday afternoon for a car ride or a walk that they was a pair o' Vanderbilts out takin' the air. Mis' Porter asked me one Sunday if I didn't think they looked 'just alagant.' Elegant was her fav'rite word, an' she always called it 'alagant.'"

"Of course, Sadie had an 'alagant' wedding that the Porters could no more afford to pay for than I could—a church wedding, if you please! An' her strutting down the church aisle with three bridesmaids an' her father giving her away, an' glad of the chance, an' Mis' Porter sailing in in a black cotton velvet gown with a trail two yards long dragging out behind her, an' her husband with sixteen dollars a week!"

"Then there was the reception in their five-room flat afterward. They took down all the beds an' carried out about all the furniture an' borrowed all the lamps in petticoats they could an' all the silver an' dishes. The spoons an' forks had different-colored strings tied around 'em so as their owners could identify 'em afterward. I remember that I was eating ice cream with old Mis' Barclay an' she held up her spoon an' says, so that ev'rybody within ten feet could hear her:

"La, ain't it funny that I should happen to git one o' my own spoons to eat with, an' this is my daughter Mary's soss dish an' my son's wife's plate. Wonder whose napkin this is with a little red thread in the corner to mark it. I hope to the land nothing will happen to my lamp over there on Mis' Green's little table. Wouldn't that of jarred you if it had been said in your house? It was real comic to see old Sam Porter going around with a wheelbarrow taking home the borrowed things next day."

"An' you ought to of heard Mis' Porter talking about Sadie's 'alagant presents' an' how this piece o' silver was 'solid' an' how few 'plated things' there were, an' you'd o' thought to of heard her that it was a special dispensation o' the Lord because there wasn't 'a single duplicate.' The girls where Sadie worked clubbed together an' got her a fine chafing dish an' a dozen 'alagant' 'after dinner' coffee cups, an' the boys where Joe worked pooled their money an' got him a big banquet lamp an' a cut-glass punch

bowl. The most sensible present she had was a pair o' blankets that me an' a friend o' mine got for her. Ain't there a lot o' tomfoolery about weddings nowadays?"

"I fear that there is, Mrs. Puffer."

"I know it. Well, Sadie an' Joe were married in June an' we all got cards saying that they would be 'at home' on such an evening in October. They had taken an 'apartment,' as Mis' Porter said, an' I wish you could of heard her talk about how 'alagant' everything was, an' how Sadie had her own 'lectric bell an' speaking tube an' so on, an' how Joe thought of getting a 'maid' for her an' the theater parties they went to an' the suppers down town afterward—all on fifteen a week!"

"Of course all of Sadie's friends planned to go to her 'at home.' Sadie's mother was going to 'receive' with her an' Sadie's sister May was going to 'pour' an' it was all to be so awfully 'alagant.' Poor Mis' Porter! Her pride did git an awful come-down that night."

"I went to the 'at home.' I'd never been there before an' I found it to be a decent little flat o' five rooms all furnished up with showy rugs an' lace curtains an' crinkly plush chairs an' marble top tables with brass legs an' plush portyairs an'—it was all very fine an' Mis' Porter was as puffed up as a pouter pigeon with pride, an' Joe an' Sadie were 'receiving,' but I thought Joe looked kind o' worried."

"Now for the grand *finally* o' the whole thing. Just about when ev'rybody had got there in walks a couple o' men. One of 'em asked for Joe an' I was standing near enough to hear what the man said. He took a paper from his pocket an' read something from it an' what do you think it was an' who do you think them men was? They were men from a store that deludes foolish young folks to buy on payments what they don't need—one o' these installment plan stores, you know, an' they had come to just clean that little flat right out! They'd bought all that stuff 'on payments.' An' poor Joe had lost his job three weeks before an' hadn't been able to make his weekly payments on the stuff, an' the store had what they call a chattel mortgage on the goods that give 'em the right to walk in an' carry out ev'rything no matter how much had been paid on it so long as it wasn't *all* paid for. They'd been a little patient with Joe, but when three weeks went by without any payment being made they got uneasy about their stuff an' exercised their right to take it away. Wasn't that hard?"

"It certainly was, Mrs. Puffer."

"Joe, poor chap, tried to beg off until the next day, but the men said they had their orders an' had to obey 'em an' they must have the stuff right then an' there. One of 'em said they would of been there a good deal earlier for the stuff but a wrong number had been given them an' they'd been two or three hours trying to find the place. The upshot o' the whole thing was that the end o' Joe an' Sadie's 'at home' was that they didn't have any home when them men left. Wasn't that an awful come-down? They took the very bed an' the bedding that was on it. All they had left was their silly wedding presents. Sadie an' Joe had to go home with Sadie's mother an' if she didn't eat humble pie no woman ever did. It was a dreadful come-down for her, too."

"Joe was out of work months an' that silver banquet lamp an' the dozen after-dinner coffee cups an' some silver oyster forks had to be pawned to pay for clothes an' other things when Sadie's baby was born at her mother's house. Joe got low-spirited an' like many another fool man out of a job, took to drink an' they've had an awful time of it all around. So there it is—drink an' debt hand in hand in this case. Yes'm, it's drink an' debt that's playing the mischief here in our country."

Mrs. Puffer shook down the ashes in the laundry stove, poked the fire and said as she rubbed a wristband between her hands: "You think that the case o' Joe an' Sadie is an uncommon one? It isn't. Plenty more like 'em—plenty. Well, well! So it goes. Queer world, ain't it?"

New Negroes Meet

BY REV. H. H. PROCTOR, D. D., ATLANTA, GA.

Thousands of Negroes from every part of the land gathered at Washington, D. C., recently in a great religio-racial assembly. It was the second session of the Negro Young People's Christian and Educational Congress, and while not up to the initial gathering at Atlanta four years ago was yet an occasion to be reckoned with among the forces that make for the betterment of this people.

The theme was the making of a race, and the object of the movement is to unite the various forces of the race for the betterment of the most needy element. Washington was an appropriate place for such a gathering. Here there are close on to 100,000 Negroes; many of these represent the best elements of the race while others are quite as needy in the essentials of living as are their brethren in darkest Africa. It is felt that this gathering gave impetus to more persistent effort on the part of the better Negro in behalf of the worst.

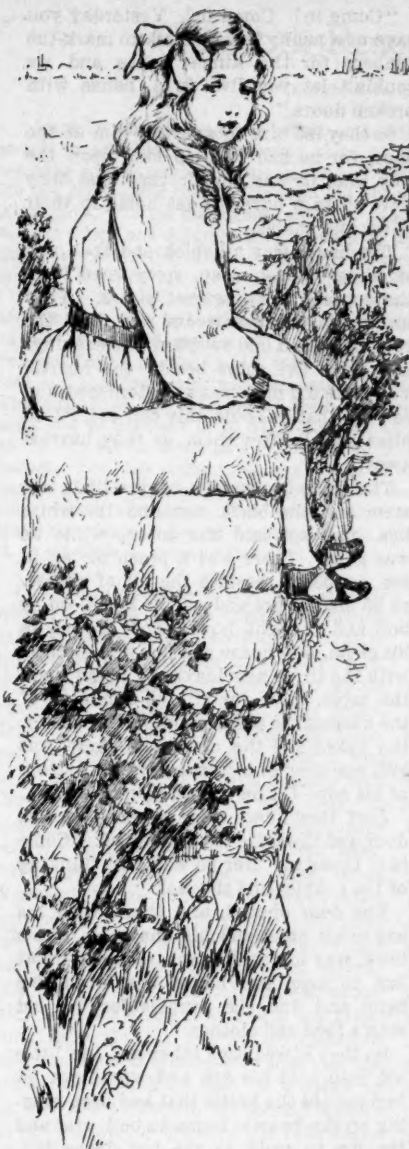
The addresses covered a variety of subjects pertinent to the material, moral and spiritual betterment of the race. As a rule they were of that fervid type of eloquence characteristic of the Negro but not a few of them were plain, pertinent and practical, being sure to bear fruit. Secretary of the Navy Bonaparte gave a welcome in behalf of the nation and Commissioner West in behalf of the district. The opening address by the president of the congress, Bishop Gaines, was manly and wholesome.

The singing by the thousands of delegates was calculated to stir the blood. The concerts by the Coleridge-Taylor Choral Society were first class, while the solo singing by distinguished artists of the race was noteworthy.

An address was presented to the country, touching the various phases of the race life; it was a strong, manly document, free from bitterness and filled with hope and aspiration. It closed with this significant word, "God reigns and the Negro is an optimist." January 1 was set apart as a day for fasting and prayer in behalf of the deepening of the spiritual life of the race.

One of the distinct values of the meeting was the bringing together of the fifty-odd denominations and agencies at work for the uplift of the race. The bitterness heretofore manifested between these various sects is softening by contact, and a better day for co-operation is ahead. This, then, is a movement for real religious unity among the Negroes.

Sunday, the closing day, was notable in all the colored churches, the pulpits being filled by the helpful and earnest speakers. The closing session on Sunday night in Convention Hall, where the sessions were held, brought together at least six thousand people. According to the new constitution adopted the meeting will assemble every four years.



KNOWING HOW.

I've sometimes heard my grandpa tell
That folks who know just how to smell
Can get the summer from one rose,
Or from a little breeze that blows.

And father says, no matter where
You live, if you will just take care
And make the best of your two eyes
You'll see so much you'll grow real wise.

And then my mother's often heard
One little pleasant-spoken word
That's made somebody smile and smile,
And feel cheered up for quite a while.

They say it doesn't matter much
Whether a child has such and such;
It's how she'll learn to "make things do";
And p'raps it's so with grown folks, too.

Written for The Congregationalist by

ELIZABETH LINCOLN GOULD

The Penny Plants—a Children's Story

By Isaac Ogden Rankin

There was once a little old man who lived in a house on the edge of a wood. His wife was dead and his son had gone to the wars and so the little old man lived all alone.

Now and then he had word from his son, who promised to come home some day to help his father. Sometimes the neighbors would come in to see how he did. But when the day's work was done the little old man sat in his little kitchen by his little fire, cooked his little supper and ate it all alone.

His farm was but a little farm and other work was hard to find. His crops were poor and as the days went on the little old man grew ragged and hungry and thin, for there was no one to look after his clothes or bake his bread or smile across the hearth when he came in—and that is worst of all to bear.

At last he grew so lonely that he had strange dreams at night and strange thoughts by day. And his son never came to help and cheer him. So he became like a child again.

One day, when he opened the leather bag which he had for a purse and poured

the money out, five pennies rolled across the table; and that was all he had.

"Ho!" said the little old childish man, "I have so few pennies left I shall have to plant them and perhaps the penny plants will grow."

So he went out into the shed and took down his hoe. Then he put the pennies back into the bag and put the bag into the pocket of his ragged coat, took his torn hat down from the nail and started out to plant the five pennies. But because his own crops had failed that year, he would not plant them in his own field but left the wood behind him and went down the road looking for a place where there was plenty of sun and plenty of water, where it was not too wet and not too dry and where the cows could not eat off the penny plants when they began to grow. For he was a shrewd and wise old man, in spite of all his childishness.

Down the road a little way he found a place that seemed just right for penny plants, opposite a shoemaker's shop. But just then the shoemaker came to the door, wringing his hands and crying out that his trade was spoiled.

"What's the matter, Cobbler?" said the little old man.

"O," said the cobbler, "the king has ordered fifty pairs of hunting boots and I have the leather all cut out, but I can't finish them, for I forgot to buy the wax to wax the thread and I haven't a penny left."

"Is that all!" said the little old man, who had a pitying heart. "I was just going to plant a penny here. Take it and buy what you need and finish the boots for the king."

So the shoemaker took the penny and the little old man trudged on. But because now he had only four pennies left, they were precious to him and he looked a long time before he found a place which he thought would be a good one for penny plants to grow. At last he found just the place he wanted, neither too wet nor too dry. But it was close beside a tailor's door.

Now the tailor had his troubles too, and stood in the door shaking his head and groaning like a child with an aching tooth.

"Ay, you Tailor!" cried the little old man. "What ails you this fine day?"

"Alas!" cried the tailor, shaking his head until the tears dropped down. "The king has ordered a hundred hunting coats and the cloth is all cut, but I haven't a

penny left to buy the thread."

"O, well!" said the little old man. "I was going to plant a penny here, but if you need it so much for thread, it is yours. Hurry up the king's coats and stop your crying."

So he took the second penny out of the bag and gave it to the tailor and went on. But because he had only three pennies left, they were very precious and he looked a long time for a good place to plant the next.

At last he found a sunny place, neither too wet nor too dry, close beside a hatter's shop. But the hatter stood by his door lamenting and the kind heart of the little old man made him call out,

"Now then, Hatter, what's the matter?"

"O!" said the hatter, "the king has just ordered a hundred hats with cocks' feathers and I have cut out the cloth and pulled the feathers, but I have broken my needle and I haven't a penny left to buy one."

So the little old man took out his dear third penny and gave it to the hatter to buy a needle to sew on the cocks' feathers and went slowly down the road looking for just the right place to plant his fourth penny.

He found it just beside a baker's door but as he was lifting his hoe to dig, the baker in his white cap and apron, with

the flour on his hands and nose, came out to see; and he looked to the little old man as if he had lost his last friend.

"Ho, Baker!" cried the little old man. "What makes you wear so sour a face?"

"Alas!" cried the baker, with his face as long as his shovel. "The king has ordered a hundred loaves of bread for the hunting dinner and I have mixed the dough, but I haven't a penny left to buy matches to light the fire to heat the oven."

Now the little old man had just two pennies left and they were very, very dear to him. For if he gave these away, where would he get the penny plants to pick the pennies from to buy him clothes and shoes and patch the big leak in the roof? Would you have given the baker one of your two pennies to buy matches to light the fire to heat the oven to bake the bread for the king?

The little old man had a kind heart after all, but for a minute he could not speak, for he wanted the fourth penny so much to grow into a penny plant: and this was such a good place for it to grow beside the baker's door! But when he thought of the hundred loaves of bread that would be spoiled for want of a match to light the fire to heat the oven, he opened his bag, took out a penny to give to the baker and said:

"Here is a penny to buy matches to light the fire to heat the oven to bake the bread: and God bless the batch!"

Now the poor little old man had just one penny left and he went on down the road looking for a good place to plant it. It must be the best place of all, and the little old man was a long time about the search. But at last he found the very place, just opposite a carpenter's shop, and he let his hoe fly to soften the soil and make a deep bed for the penny to grow. He took out the bag and looked at the dear last penny in his hand and thought of all the pennies it might bring—enough to keep him till his son came home—and he sighed when he remembered how he had given the other four to the shoemaker, the tailor, the hatter and the baker. But he did not wish a single one of them back again, for the heart was big in his little body and he knew that sharing is the best way in the world.

Just then the carpenter came to his door and he was wringing his hands as if he would wring the water out of them and his face looked like a withered apple with a worm at the core.

"Hey, Carpenter," called the little old man, "what makes you wring your hands?"

The carpenter left off wringing and said, "The king has ordered a hunting lodge built and I have all the boards and nails and a hundred men to work, but I haven't a bit of chalk to mark the boards and I haven't a penny left to buy it."

Now what would you have done when you had but one penny left in the world and the bed was already to plant it and you needed all the pennies it would grow?

The little old man had a good heart. He thought of all the hundred men who could not work on the king's house and how the king would have to go home to his palace when he grew tired of hunting. So he held out his last penny to the carpenter and said,

"Take it, in God's name, and make the house as strong as you can."

Now the bag was empty and the little old man had nothing more to do. So he turned back toward home. He was very tired and the day was hot. By and by he sat down under a tree close by a brook and the song of the water soon put him to sleep. He slept all day and he slept all night. In the morning the sunbeams knocked a long time on the doors of his eyes before he woke. Then he remembered that there was a bit of cheese left in the home cupboard, so he put his hoe over his shoulder and started off—left foot: right foot—though his stomach felt as empty as a shaken bag, till he came to the baker's door.

There stood the baker, rubbing his hands for pleasure, and the smell of the oven was like a meal to a hungry man.

"Come in! Come in!" cried the baker, hurrying out to meet him. "Yesterday you gave me a penny to buy matches to light the fire to heat the oven to bake the bread, and I can't let you go hungry past my door."

So the little old man went in and the baker gave him bread and cake to eat and packed up three loaves for him to carry home.

And now he went on merrily till he came to the hatter's door. But the hatter, when he saw him, laughed like a child on Christmas and called out: "Come in! Come in! Yesterday you gave me a penny to buy a needle to sew cocks' feathers on the king's hunting caps and I can't let you go by my door with such a worn old hat."

So the hatter fitted him a fine new hat with a feather and a bow and the little old man went on his way as merry as a grig.

When he came to the tailor's door he took off his new hat with a bow such as they make at the king's court, for there stood the tailor and he felt so fine that he had made himself a brand new coat—and that means that he felt very fine indeed. After the tailor and the little old man were done bowing and scraping, the tailor almost pulled the little old man into his shop.

"Yesterday," he said, "you gave me a penny to buy thread and I can't let you go by my house with such a rag on your back."

So he fitted him out with as good a coat as he wore himself, and the little old man felt as fine as a fiddle as he marched along the way, though his toes stuck out of his old shoes, playing hide-and-seek as he trudged along.

When he came to the cobbler's door, there stood the shoemaker as jolly as a sparrow. When he saw the little old man he fairly danced out into the road and cried:

"Come in! Come in! Yesterday you gave me a penny to buy cobbler's wax and I can't let you go by my door with eyes and mouths in your shoes."

So while the cobbler found him a fine new pair of shoes they chatted together like sparrows in the hedge and at last he went dancing home as if he were twenty and the fiddlers were playing hornpipes for a reel.

Just at his own door the old man met the carpenter and his men. They had been at work all day in his house, and they waved their hats and cried:

"Come in! Come in! Yesterday you gave us a penny to buy chalk to mark the timbers for the king's house and we couldn't let you live in a house with broken doors."

So they led him in and left him at the door, for he had been so long upon the way that it was supper time and they were all in a hurry to get home to their wives and babies.

The house was all spick and span and smelling of new, clean, spicy wood from the doorsill to the garret stairs. They had made the guestroom new and the roof tight, and had swept up the shavings and piled the chips beside the hearth. The little old man was so astonished and so glad, that he could only call out, "God bless you!" after them as they hurried away.

The little brown hen of the little old man, and the black hen and the white hen, had each laid him an egg while he was gone. There was a pinch of tea in the cupboard, besides the bit of cheese, so he made a fire and set the kettle on to boil and thought how happy he was in his clean, new house and fine new clothes, with the three new loaves of bread upon the table. But for all the kindness of the shoemaker and the tailor, the hatter, the baker and the carpenter, there was still one drop of bitterness in the bottom of his cup—for he was all alone.

Just then there came a knock on the door and the little old man cried: "Come in! Come in!" for he was still thinking of the cobbler and the rest.

The door opened, and there, with his cap in his hand and his knapsack on his back, was his soldier son, come home at last to keep the house and work the farm and find the pennies for the old man's food and clothes.

So they kissed each other and the little old man held his son and would not let him go, till the kettle that had been singing on the hearth, began to boil over and the fire to scold as the hot drops fell. Then they both laughed and made the tea. And after they had eaten they sat hand in hand before the fire and told each other all that had happened since they parted long ago. And the little old man went to his bed in the little new house and never once thought of the penny plants he meant to have in the good places all along the road.

A Wayside Inn

A shadowing roof, a host benign,
Made me their guest but now.
A golden apple was the sign
On a forthreaching bough.

It was the kindly apple tree
Gave shelter from the heat.
With welcome food it nourished me
And cooling juices sweet.

And through the green courts came and went
Full many a light-winged guest.
They danced, they feasted to content
And sang their happy best.

I found a couch for sweet repose
Under the branches laid.
Mine host encouraged me to doze
And spread a welcome shade.

But when I offered him his due,
He shook his head with, "Nay!"
A blessing, gracious friend, on you!
Forever and a day.

—From the German of Uhland.

The Self-Renouncing Spirit*

By Rev. A. E. Dunning

Jesus in his teaching put before men a few eternal truths concerning the society he sought to establish and illustrated them by contrasted characters. The substance of his teaching was expressed in his counsel, "Seek ye first his kingdom and righteousness." No one could enter that society who did not make it his supreme object and interest. To Nicodemus, who set the highest value on social and official position, he said that he must become a new and different man in order to enter the kingdom. To those who prized most the award of justice to themselves he said they must be ready to forgive injustice or stay outside [Matt. 6: 15]. Even love to parents must be second to devotion to the kingdom [Luke 14: 26]. He said that publicans and harlots who repented would be welcomed into the kingdom and self-righteous Pharisees rejected [Luke 21: 31, 32]. He illustrated his saying by a word picture of a Pharisee and a publican, the one shut out, the other received [Luke 18: 10-14]. He told Simon the Pharisee that he was unworthy of the kingdom and that the harlot who had bathed his feet with tears was honored [Luke 7: 44-48]. The prosperous men who valued their business, their wives even, more than the kingdom, could not be members of it, while the poor and the outcasts were pressed into it [Luke 14: 16-24]. In the incident now before us he pointed out contrasted characters in the same person. The rich young ruler was a man of high and noble type, whom Jesus loved. But he was also a type of the unsatisfied man because he set a higher value on his possessions, which were great, than on companionship with Jesus and sharing his aims. This truth that the kingdom of heaven must be given the first place by those who would enter it, is set forth by considering:

1. *The upright youth* [vs. 17-21]. He outwardly fulfilled all the conditions which make a man acceptable to God. If a faithful Jew were selecting men for such a society as Jesus was proclaiming, he would have fixed on this man as an ideal candidate. To the question, "What doth Jehovah require of thee but to do justly, and to love kindness and to walk humbly with thy God?" this young man was ready to answer that he was doing all these things [v. 20]. In them the prophet had said, "He hath showed thee, O man, what is good" [Micah 6: 8]. The young ruler was seeking to concentrate that good into some great noble deed that would assure him of his inheritance of eternal life [Matt. 19: 16], which Jesus was promising to those who entered into his kingdom [Luke 17: 30]. His worthy ambition won the heart of Jesus, who told him the noble deed which he said he wanted to do. It was to devote his wealth wholly to the welfare of those of his fellowmen who needed it [v. 21].

2. *The ruling passion which barred the young man from the kingdom* [vs. 21, 22]. He was evidently sincere. He had not realized that he valued his possessions more than the kingdom, and the eternal life which it would insure to its members. But as soon as Jesus told him that for him the supreme act of self-renunciation was to sell what he had, he saw himself unequal to the test. It was no new thing in Jesus' teaching. He had frankly declared it—"Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." But it was the application of the principle to an individual honored and honorable that brought out its full meaning.

Doubtless it was for the sake of his disciples that he applied this test to the young man; and as soon as the young man turned away with downcast countenance their teacher emphasized the lesson which they never forgot. It became a constantly recurring exhortation of the leaders in the early Christian Church [2 Cor. 8: 9; 1 Tim. 6: 9, 10, 17; Jas. 1: 10; 2: 5]. Never was it more needed than it is now, when the maxim of Jesus [Luke 12: 15] seems to be reversed in current philosophy.

Yet rich men were welcomed into the

kingdom in the time of Jesus. It was a rich man who provided for him a tomb from which he rose from the dead [Matt. 27: 57-60] and another who prepared his body with costly materials for his burial, when all his professed disciples had deserted him through fear. Therefore Jesus emphasized the truth that it was the false value which the young ruler set on riches that made it impossible for him to enter into the kingdom [v. 25].

3. *The rewards of the kingdom.* The astonished disciples had not trusted in riches. But apparently it had not occurred to them that their renouncing what they possessed would bring them any reward in kind. Now they asked their Master what they should receive for what they had given up [Matt. 19: 27]. He had already told them [Matt. 6: 31-33] but now he made his teaching specific [vs. 29, 30]. Wealth is valuable only in proportion as it is used to fit its possessor for membership in the kingdom. When it is so used its value increases a hundredfold. It passes into the owner's character and becomes beyond computation, for it issues in eternal life.

Yet even then its value varies according to the wisdom of those who use it. Many who are supposed to have the most will be surpassed by others who are ranked as possessing the least [v. 31]. For wealth consists not in its amount but in the zeal with which its possessors employ it to advance the kingdom of heaven.

My First Sermon

AN ADOPTED SON OF UNCLE SAM IN A NEW ENGLAND PULPIT

BY REV. HAIG ADADOURIAN, WEST TISBURY, MASS.

When Joseph Parker was questioned about his first sermon, he was unwilling to take the public into his confidence. His first sermon had given him suffering enough, and he wanted to let it alone. I have no audacity to compare myself with Dr. Parker even in the matter of my first sermon. But pain is pain whether felt by Joseph Parker or an ordinary John Jones. It is a case of fleas and their bites—no matter how large the fleas and how sharp their bites.

Great fleas have little fleas upon their backs to bite 'em,
And little fleas have lesser fleas, and so ad infinitum.

Unlike Dr. Parker, however, my motto is: "Tell it out."

In 1893 I was, according to a well-known divine, yet a half-baked theologian. One day in winter when one of my professors asked me if I would go to a village in Massachusetts to preach on Sunday, I consented hesitatingly. Why shouldn't I hesitate? One sermon experiment prepared for classroom criticism was the contents of my "barrel." Moreover, this was to be my first English sermon. Had I Angloized my patronymic, which I had not, had my face been altered, which hadn't been, still the fact remained that my "accent" was unchanged, and any one could easily say to me, "Surely thou art a foreigner; thy speech bewrayeth thee."

But I had to begin some time, why not now? This consideration made me accept the offer. I started Saturday. But whether owing to misdirection or my confusion, I missed my host at the station. With some difficulty I hired a team to go to my destination three miles away. Omitting my apologies to my host for disappointing him at the station, let us pass on to Sunday.

In the church I had about the same feeling as did Belshazzar at his Babylonian feast. My countenance was changed, my thoughts troubled me, so that the joints of my loins were loosed, and my knees smote one against another. The service-hour struck. Despite the organist's absence the audience sang the Doxology. After the responsive readings came the first hymn. No sign of the organist yet. I arose and announced my hymn, hoping that some one would volunteer to lead. But the merciful angel wasn't forthcoming. After two minutes I commenced. Now, a knowledge of music isn't one of my besetting sins. I sing, but the rest should better be left unsaid. Whether my key was G or C clef I have no recollection. This I know, that I was at sea, and high seas at that. No flat existed in the music; it was bristling with sharps—every note so sharp as to pierce even to the dividing asunder of soul and spirit, and of the joints and marrow—of my audience. The first line was a solo. At the second line some sisters (Bless their kind hearts!) took compassion on me and the solo became a sextette. But the singing was like wisdom's highway, "with here and there a traveler," and such high-strung stragglers!

After the second hymn, just before which the organist had arrived, I began my sermon. And such a sermon! Juleless, pointless, unpractical, didactic, smelling with classic, classroom odors, overloaded with theological expressions and without a message or appeal. Had the sermon the measles, no one in the house could possibly catch the disease. Phonograph-like was it delivered, and when ended all felt relieved.

Benediction pronounced, the superintendent invited the preacher to the Sunday school. Upon his request I handed him my card. He wanted me to offer the opening prayer. But when he arose to announce it, aye, there was the rub! How could he pronounce that impossible name? In vain attempt at pronunciation many others before him had almost died—of laughter, look-jaw or exhaustion. Hydrangea, hallelujah, antediluvian, auditorium and many others had been tried, the nearest hit being Adoniram. Whoever would expect this farmer to pronounce this tongue-twister, nay, this jaw-breaker? He looked at the card, he hummed and he hawed, and finally triumphantly got out of the difficulty by saying, "The minister will now lead us in prayer." And the minister did.

After the ordeal the theologian safely returned to his seminary. It is now over a decade since that to me painful but important day. And yet it is just as fresh in my memory as the events of yesterday.

No longer talk about the kind of a man that a good man ought to be, but be such.—*Marcus Aurelius.*

* International Sunday School Lesson for Aug. 26. The Rich Young Ruler. Text, Mark 10: 17-31.

The Literature of the Day

Hebrew Life and Thought

Mrs. Louise Seymour Houghton's *Hebrew Life and Thought* is an unusual book, growing out of a remarkable experience of study and teaching. The chapters still hold the form of lectures and have evidently gained both in thought and clarity by their frequent employment for that purpose. They are full, also, of a personal enthusiasm for the subject which makes it a pleasure to follow the argument and exposition. The author has been a diligent student of all the more recent critical and historical works on the Bible, but she has not failed to profit also by close personal acquaintance with and research in the text itself.

Her thought of the Bible as a whole is put into the first chapter where she calls it *The Day Book of the Most High*. Questions which are burning with many persons are treated in subsequent chapters on Folklore in the Old Testament, the Poetry of the Old Testament and Heroes and Heroism. Some of her readers may be inclined to think that she is engaged in overturning their preconceived notions of the methods of revelation, but even these must agree that she supplies them with reasoned, if not to them reasonable substitutes, which are always reverent as well as truth loving. Most of the interpretations given here are now well established; it is the author's merit that she has put them into such lucid and helpful form for popular reading. Indeed we can think of no better book to put into the hands of young people to save them from the shock and reaction of some sudden parting from inherited beliefs which might put them far back in their use and enjoyment of the Bible.

The author has given us a positive, though not at all an assertive book. Her chapters on *The Love Stories of Israel*, on *The Wisdom Literature of the Hebrews* and especially on *The Drama of Job* are delightful examples of this positive treatment of material long familiar to the writer's thought and imagination and illuminated both by the light of history and of experience.

[*Hebrew Life and Thought*, by Louise Seymour Houghton. pp. 386. University of Chicago Press. \$1.50.]

RELIGION

In Quest of Light, by Goldwin Smith. pp. 177. Macmillan Co. \$1.00.

These letters were most of them contributed to the not-over-serious columns of the *New York Sun*, but they are themselves serious enough, treating of the remains which may in the author's opinion be swept up in the domain of Christian faith when the work of science and criticism is ended. Dr. Smith takes the position of *amicus curiæ*, the friend of the court, who is not a partisan but restrains the zeal of the advocates for destruction. He sees clearly enough that the universal negatives of materialism and the rigid claims of necessitarianism fail to take account of man's freedom. The letters are disconnected and inconclusive. The author has gone much further on the road of doubt, we believe, than need requires. But there is at least a wholesome sobriety and sense of the significance of spiritual things which make suggestive reading.

Primers of the Faith, by James M. Gray, D. D. pp. 296. F. H. Revell Co. \$1.00 net.

The whole trend of even conservative Biblical criticism is opposed to the spirit and temper and methods and conclusions of Dean Gray.

His attitude is unfair to those with whom he differs, his argument is unsound, his method is unscholarly. He represents a school which is defending a lost cause—and that cause is not the authority of the Bible, but the authority of tradition—by violent assertion and bitter denunciation.

The Mosaic Law in Modern Life, by Cleland Boyd McAfee. pp. 224. F. H. Revell Co. \$1.00 net.

These sermons on the Ten Commandments are admirably straightforward and practical. They attack the sins of the day, irreverence, profanity, Sabbath-breaking, gambling, impurity, in clear, unmistakable and convincing language. Nor, on the other hand, do they lack in positive description of "the beauty of holiness," or in the invitation to right living.

Table Talks of Jesus, by Rev. Len G. Broughton. pp. 111. F. H. Revell Co. 50 cents net. This grouping of our Lord's utterances affords Dr. Broughton opportunity for suggestive and often forcible expositions. He construes his title somewhat loosely, thus gaining more material for his work.

SOCIAL STUDIES

The Principles of Wealth and Welfare, by Charles Lee Koper, Ph. D. pp. 336. Macmillan Co. \$1.10.

If the simple principles of economics are to be taught in high schools, the nature of such early instruction is of great importance. First conceptions exert great influence on later thought. This book, intended for high school use, seems to us one of the best of its class and capable of being very useful in the hands of a judicious instructor. It treats the great principles of wealth and industry and present conditions and problems, in a healthy and sensible fashion.

Ethical Principles of Marriage and Divorce, by Louis F. Post. pp. 138. Public Pub. Co., Chicago. \$1.00.

A study of marriage from the point of view of the distinction between natural marriage and the ceremonial contract reaching the conclusion that divorce should be much more freely granted and be followed by remarriage where the parties desire. The argument is interesting, but leaves out of the account some factors which are essential to a final settlement—the interest of the community in the permanency of the marriage tie, for an example.

FICTION

For the Soul of Rafael, by Marah Ellis Ryan. pp. 378. A. C. McClurg & Co. \$1.50.

Beautiful, warm-blooded Spanish maidens, dark and diabolical Mexican half-breeds, mysterious and chivalrous brigands, Indians of Aztec descent, priests with and without religion, an ambitious woman without conscience, and an irresistible, ever-conquering American hero—really, with such stage characters, Miss Ryan could hardly fail to create a good story. And this tale of old California is good, a little slow at times, but with compensations. A number of photographic illustrations of the old mission buildings and Californian types and scenery, help create an appropriate atmosphere.

The District Attorney, by William Sage. pp. 296. Little, Brown & Co. \$1.50.

The District Attorney is the son of the ruthless trust president who must own the whole of everything he touches. His revolt from his father's business methods and resignation of his inheritance lead to self-support and an almost accidental election as prosecuting officer of the city, in which he is able to fasten the crime of bribery on his father's business associates. The contrast between great executive ability and masterful power over men in the service of pure selfishness and of the public good is strikingly drawn. Nor is the element of a pleasant love story wanting.

A Son of the People, by Baroness Orczy. pp. 354. G. P. Putnam's Sons. \$1.50.

This, the author's second work, is less sensational than *The Scarlet Pimpernel*, and shows great gain in power, freshness and literary quality. The scene is laid on the plains of Hungary, and the story is one of feudal life in our own times, unchanged since the days of the medieval lords. The battle of pride, pas-

sion and prejudice in the heart of the noble maiden and her peasant lover makes a thrilling drama. Not the least merit of the book is that its conclusion is surprisingly yet naturally happy.

VERSE

The Far Country, by Florence Wilkinson. pp. 259. McClure, Phillips & Co.

At their best these poems are well worth while and the variety of popular taste perhaps justifies the author in leaving the matter of selection to her readers. The charm of foreign lands and backgrounds of tradition upon a sensitive and musically gifted soul is manifest on many of the pages. We must confess to liking the author best in her simplest lyrics—simple in manner, that is, not of necessity in thought. The power of making the reader see what the poet sees is notably her gift.

Poems, by Meredith Nicholson. pp. 110. Bobbs-Merrill Co. Indianapolis. \$1.25 net.

Mr. Nicholson has long deserted the Muse for the writing of romances and we have had little of his verse in the periodicals of late. This volume makes us wish that he would give more time to song, for he has an original and unspoiled note and he handles the mother tongue with freedom and skill. He gives us open air thought and expression with a welcome vigor and sense of the poetic value of the things of the present.

Songs of Schooldays, by J. W. Foley. pp. 129. Doubleday, Page & Co. \$1.25.

Mr. Foley has a keen humor and a deep knowledge of the schoolboy heart and his verse will entertain the reader. The dialect is not so formidable as it looks and the success of the poems in the periodicals bids fair to be perpetuated by their republication. Katharine G. Buffum's silhouettes are admirable. The boy hero and his advising friend, Henry Beamus, are real and humorous creations.

The Building of the Organ; Onward: two symphonic poems, by Nathau Haskell Dole. pp. 130. Moffat, Yard & Co. \$1.25 net.

These poems are designedly rich in their suggestion for concerted music, being intended, indeed, to form a libretto for such a purpose. Mr. Dole has kept this well in view in his construction, as he has kept the moral purpose of the peace movement in mind in the progress of the thought. The poems lend themselves well in their simplicity and sonority to declamation.

My Lady of Dream, by Lloyd Milfin. pp. 68. Henry Frowde, New York.

The lady of these poems is rather elusive—the spirit of poetry rather than a human creature. This air of studied artificiality makes some of the verses seem too remote and tenuous for the highest enjoyment, in spite of many musical passages.

In the Furrow, by Lewis Worthington Smith. pp. 48. A. C. McClurg & Co. 60 cents.

Spirited and musical verses which will please many readers. The best and most thoughtful of them all is *The Violin*.

American Poems, 1776-1900, with notes and biographies by Augustus White Long. pp. 368. Am. Book Co.

The limits of space forbid more than a taste of any poet's work, but these examples are chosen with good taste and the editing is well and helpfully done, both in the notes and the brief preliminary biographies.

Other Books Received

SHELL GATHERERS, by Katharine Burrill. pp. 219. E. P. Dutton & Co. \$1.25 net.

SYNTHETIC BIBLE STUDIES, by James M. Gray, D. D. pp. 186. Fleming H. Revell Co. \$1.50 net. New edition, revised and enlarged.

TWELVE NIGHT OR WHAT YOU WILL, by William Shakespeare. pp. 209. T. Y. Crowell & Co. 75 cents.

A PRIMER OF HEALTH, by Charles H. Stowell, M. D. pp. 129. Silver, Burdett & Co.

A HEALTHY BODY, by Charles H. Stowell, M. D. pp. 199. Silver, Burdett & Co.

THE ESSENTIALS OF HEALTH, by Charles H. Stowell, M. D. pp. 303. Silver, Burdett & Co.

THE YOUTH OF MESSIAH, by Edward Farquhar. pp. 29. Richard G. Badger, Boston.

ACTEON'S DEFENSE AND OTHER POEMS, by Alice Wilson. pp. 90. Richard G. Badger.

THE JUNCTION OF LAUGHTER AND TEARS, by De Keller Stamey. pp. 120. Richard G. Badger.

Mrs. Sage's Millions

A week or two ago we asked, "If you had Mrs. Russell Sage's millions to give away where would you bestow them?" Here are some of the replies from our readers:

Would Help Women Teachers

If Mrs. Russell Sage, as a woman benefiting women, would generously do for women teachers of lower grades what Mr. Andrew Carnegie has done for men engaged in higher education, that is, establish annuities for aged teachers, a greatly-needed and noble deed would be done.

It has been granted that teachers reach and influence more than the law or gospel, or, in many instances, parental authority, yet those who spend their lives in teaching are, in old age, sometimes left in neglected poverty. I believe that Theodore Roosevelt spoke never truer words than these: "You teachers make the whole world your debtor. If you did not do your work well this republic would not endure beyond the span of a generation."

Should not some return be made for the old age of such faithful workers? For men there are scholarships, pensions, annuities, homes for sailors, soldiers—for women what?

M. A. P.

Would Send City Children into the Country

Regarding the suggestion in *The Congregationalist* we would devote it all—and pray for more—to the saving and comforting of the urban innocents—and place them—as far as possible—in rural homes provided especially for their nurture.

Putnam, Ct.

D. H. P.

For Saving the Boys and Girls

I would pay twelve earnest, active, athletic, Christian young men in my own town, to chum with the boys through the summer vacation and after school at other seasons of the year join in their games and seek all the time to lift them to higher ideals. They would need to be good story-tellers, well versed in history, biography, natural science and current events. They must be sympathetic, magnetic and good disciplinarians. They would be stationed in twelve different parts of the city. There should be twelve young ladies of similar character for the girls. I would establish some industrial plant for the boys, where they would be trained to different kinds of work and kept out of mischief. The boys could earn a little something to take home.

Somerville, Mass.

E. C. W.

To Our Own Societies

I would give at once a million to the American Board and one to each of the Home Mission Societies, and settle the rest later.

Auburndale, Mass.

M. H. K.

Would Endow Negro College and Church

The first gift of all would be a liberal endowment of Fisk University, Nashville, Tenn., the leading school for the education of Christian leaders for Negro race throughout the world. The most pressing need of the Negro race today is educated Christian leadership, especially teachers and preachers, Fisk University has been supplying this need for forty years, thus rendering signal service, not only to the Negro race, but to the country and to humanity. The light sent out from this institution has penetrated even the Dark Continent. Yet after all these years of splendid service and in spite of constant and earnest appeals for help, this school remains today practically unendowed.

My next gift would be to endow an institutional church in Nashville for the poor and

ignorant and neglected classes among the Negroes. It is strange that so few philanthropists have recognized the opportunity for service which the church furnishes. Better than colleges and libraries and hospitals, would be endowed institutional churches in the large cities of the South, where the poor, homeless Negro boys and girls could be gathered and touched for good.

These two items call for only \$2,000,000. For wisdom to rightly distribute the rest of so immense a fortune, I would seek in prayer from Him who has promised wisdom to all that ask.

Nashville, Tenn.

JAMES BOND.

Would Benefit the Old Church and Farm

First. I would humbly ask, "Lord, what wilt Thou have me do?" Second. Unless he showed me a better way, I would endow a certain old church—the church of my fathers for many generations—with sufficient funds to keep the building in perfect repair for generations to come, build a good parsonage for the pastor and make suitable and sure provision for his support. This church is miles away from any village—in a farming district—with no other church within three miles, and yet it has been—and still is, though greatly reduced in numbers and in financial prosperity—a mighty power for God's kingdom.



A Newspaper Man Writes:

"Ivorydale is the cleanest factory I ever visited. . . . Saw more contented, happy men and women than in any plant it has been my good fortune to enter."

It ought to be a matter of gratification to you, as it certainly is to the manufacturers to know that Ivory Soap is made under conditions that leave nothing to be desired. Bath; toilet; fine laundry.

There is no "free" (uncombined) alkali in Ivory Soap. That is why it will not injure the finest fabric or the most delicate skin.



Ivory Soap
99⁴⁴/₁₀₀ Per Cent. Pure

Third. I would largely contribute towards the support of all our Congregational Missionary Societies—and especially to the A. M. A. and the Home Missionary Society.

Fourth. I would take the old wood covered acres of my fathers—250 acres—and turn it into a veritable garden of usefulness and beauty, giving employment to a small army of worthy laboring men.

Ipswich, Mass.

J. H. T.

A Bonus to Big Families

Create a fund to aid the worthy heads of families of more than five native-born children, between five and twenty years of age, in their education. Worthy parents who are bringing up children, would not then live a cramped life, and the children would have the benefits of education that smaller families receive. Fathers of large families who earn their living by daily toil, cannot properly support and educate them, but if those with more than five or six could be aided in their education from this fund, the whole family and the community would be benefited.

Pittsfield, N. H.

A.

Colporteurs of the Canadian Bible Society report increasing lack of faith and unrest among the Roman Catholic population of Quebec, and the beginning of conditions there like unto those in France today.

Closet and Altar

LOVE

He that abideth in love, abideth in God and God abideth in him.

So much love, so much life.—*Henry Drummond.*

There is no good of life but love—but love! What else looks good, is some shade flung from love; Love glids it, gives it worth. Be warned by me,
Never cheat yourself one instant! Love,
Give love, ask only love, and leave the rest!
—*Robert Browning.*

The misery of this world is occasioned by there not being love enough.—*Benjamin Disraeli.*

The conscience is let and hindered by the infirmity of the will. But the power of love is literally without bounds. So far as one can see, there is no limit to its field of action or to its duration. Unlike all other human faculties it appears to be incapable of fatigue. The more it works the more vigorous it grows. It has no point of breaking strain. It nourishes itself with the juices which itself supplies. It appears to be independent upon physical conditions. Love is stronger than death. It is not conditioned upon intellectual vigor, and is largely, if not altogether outside the operation of the will. Through this rift in phenomenal being Christ exhibits God.—*S. D. McConnell.*

True Christianity lives, not in our belief, but in our love, in our love of God, and in our love of man, founded on our love of God.—*Max Muller.*

In Nuremberg St. Sebald sleeps. His shrine
With carved story of his life is wrought.
The wondrous miracles by which he taught
Live there again in bronze whose every line
Seems miracle. The legend most divine
In symbol is how once St. Sebald sought
In winter after fuel and found naught
But icicles. Like twigs he broke them fine
And laid them on the obedient fire whose blaze
Leaped crackling as if fed by wood. I know
Brave hearts and precious that go to and fro
Unwarmed through bitter nights and bitter
days,
Except by their own love, which kneels and
lays
Such spell that icicles sometimes will glow.
—*Helen Hunt Jackson.*

Love is the atmosphere in which alone the light of Faith and Hope can burn.—*Alfred Ainger.*

God is the first object of our love; its next office is to bear the defects of others. And we should begin the practice of this amid our own household.—*John Wesley.*

O God, we have known and believed the love that Thou hast for us. May we, by dwelling in love, dwell in Thee, and Thou in us. May we learn to love Thee whom we have not seen, by loving our brethren whom we have seen. Teach us, O Heavenly Father, the love wherewith Thou hast loved us; fashion us, O blessed Lord, after Thine own example of love; shed abroad, O Thou Holy Spirit of Love, the love of God and man in our hearts. Amen.

Our Islands for Christ

(Y. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

Topic, Aug. 26—Sept. 1. Home Missions among Our Island Possessions. Isa. 42: 1-12.

The Proposition. Porto Rico, 1,400 miles southeast of New York City, about three-fourths as large as the State of Connecticut, with a population of about 1,000,000 (Spaniards 100,000, African admixture 400,000, Porto Ricans 500,000), crowded together on the scale of 270 to every square mile; under American control since October 1898.

Hawaii, eight inhabited islands, with a combined area about equal to that of New Jersey, 2,100 miles from San Francisco, with a population of 154,000 (Japanese 61,111, Chinese 25,767, Negroes 233, native Hawaiians, Portuguese and whites 66,890); under American control since 1898.

The Philippines, a chain of islands with a total area of 127,853 square miles and a population of 7,635,426, some civilized, some semi-civilized and others savage, speaking many different tongues, at odds among themselves; but all since 1898 under American control.

Guam, in the Pacific Ocean, the largest of the Ladrone group, 1,475 miles east of Manila, with a population of 10,000 of a mixed race; under American control since 1898.

All these islands with the exception of Hawaii suffered until recently from Spanish misrule and from the prevalence of a corrupt and superstitious type of Roman Catholicism. But all are favorable ground for the sowing of the seeds of the purer faith.

Forces engaged. The United States is a real missionary to these islands. What it has done in the way of improved sanitation, organizing native industries, building railroads, providing the frame work of the civil government and initiating a system of public education, counts mightily in the bringing on of the brighter day for these backward peoples.

Protestantism in its various branches is partly awakened to its opportunities; five denominations are represented in Porto Rico and co-operating happily. In the Philippines the Presbyterians and Methodists have achieved much, while the Y. M. C. A. has established itself strongly.

Our share as Congregationalists is less than it ought to be, but already it is considerable and commendable. We have four churches in Porto Rico with a total membership of about 500 and such able workers as Dr. John Edwards, Miss Blowers, Miss French and others. Laboring against peculiar difficulties and with far too few resources at their command, they nevertheless are building solid foundations. In Hawaii that intrepid knight, Rev. Doremus Souder, D. D., who has the qualities of a real kingdom builder, is attacking bravely the task of Christianizing the composite population. In the Philippines, Rev. R. F. Black, our solitary representative on the Island of Mindanao, is carrying on an earnest campaign.

What we can do. Read about the various phases of work, educational, evangelistic and social. The American Missionary Association will furnish leaflets on Porto Rico and Hawaii, and the American Board similar material on Guam. Establish as many personal ties with these lands as possible. Visit the Islands, if you can. Give. Just now Endeavorers are being asked by Secretary Ryder of the A. M. A. and Dr. F. E. Clark, to establish on a firm basis the Blanche Kellogg Institute at Santurce, Porto Rico, in honor of a lovely Christian girl who recently died and whose father has given a sum to serve as a nucleus for a new building to be called Congregational Endeavor Hall. It will cost \$5,000 and \$25 constitutes a share. Dr. Souder's splendid work in Hawaii also needs re-enforcement. Send \$5 or \$10 to help Christianize the children and young people who may become powers for righteousness in Hawaii, China, Japan and Portugal.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Aug. 19, Sunday. *The Multitude Fed.*—Mark 8: 1-21.

Is Christ's compassion any less today than when he fed this multitude? Note that this is a repetition of care, as if to tell us that no one act of mercy can exhaust the lovingkindness of our Lord. Christ used the occasion to warn his disciples against two opposite leavens of a hypocritical religion and an unblushing worldliness. Although opposites, self-indulgence lies at the heart of both. The sign which the Pharisees demanded would have shifted the initiative of belief from man to God, who has no place for driven children in his heart or house.

Let me be satisfied, my God, with that true bread from heaven which is the life of the world. Teach me to be watchful against all beginnings of evil and let my faith be joyful and sincere, confirmed in experience and effective for witness-bearing in the world.

Aug. 20. *Christian Virtues.*—Rom. 12: 9-21.

The background of this enumeration is fellowship in the body of Christ. Even abhorrence of evil in our brother is to be conditioned by cleaving to what he has of good. Nor does Paul weakly counsel us to sacrifice our self-respect. If any one thinks these heights of overcoming by love, are easy to gain, let him try for himself and see whether he can reach them without God's help.

Aug. 21. *Civic Virtues.*—Rom. 13: 1-14.

Christ set religion free from the yoke of the State. Room had been made, indeed, by the Roman tolerance, but the Christian problem was difficult, because Christ claimed absolute authority. The Church must win by personal and social virtues, it has always suffered when it has become the creature, or the tyrant of the State. Such a Christian as Paul here pictures would be a good neighbor and a good citizen. In a democracy, of course, the right use of civic privileges would become part of his duty as a Christian.

Aug. 22. *Diversities of Observances.*—Rom. 14: 1-12.

The church is no place for the settlement of scruples. In regard to the minor matters we must be content to disagree. For why should our neighbor's scruples give place to our own? We must call in the law of charity and give our neighbor the benefit of the doubt. The two essential principles are that Christ is judge and that no man liveth to himself.

Aug. 23. *Seeking Peace.*—Rom. 14: 13-23.

Translate "edify" by its Saxon equivalent, "build up." The aim is always to build each other up in the Christlike character. To ask what effect our action will have on others takes decision out of the field of self-love onto the heights of Christ's commandment that we shall love one another.

Aug. 24. *The Duty of the Strong.* Rom. 15: 1-16.

The church can never be like an Indian moving, where the strong go carelessly and the weak carry the heavy loads. Here Christianity and Chivalry agree in proclaiming the duty of the strong. Self-pleasing always is the disintegrating element in the church and character.

Aug. 25. *Asking for Prayer.*—Rom. 15: 17-33

We do not know whether Paul went to Spain, and his coming to Rome was far different from his thought and wish. But if unprosperous outwardly, yet it was, "in the fullness of the blessing of Christ," as he desired. Some of us walk as if we feared that Christ would forget and abandon us somewhere along the way. Such a thought would not merely have seemed disloyal but impossible to the apostle. Yet how much harder his problems and more severe his sufferings than ours. That such a man should crave the

intercession of others shows what a value he, in common with his Master, put upon persistent and sympathetic prayer.

Northfield's Greatest Conference

BY REV. E. M. BLISS, D. D.

Northfield is in its glory. The Auditorium is full. The great lawns dotted with white tents are a sort of kaleidoscope of groups with seldom an individual alone. The conference idea is in the air. People walk together, talk together and pray together.

For the first few days there was with many a sense of disappointment. Arrangements seemed to balk. The men expected did not come. One was delayed by a stormy Atlantic, another was taken ill. The loss was less, however, in reality than in appearance. Drs. H. C. Mable of Boston and C. A. R. Janvier of Philadelphia filled in various gaps, to the delight of many, and Drs. Len Broughton and A. H. Plumb brought the old Northfield into touch with the new. Then, too, there were not so many present as expected.

All this changed by Tuesday. Campbell Morgan and Johnston Ross were at work; the conference on pastoral evangelism had begun; visitors increased until Mr. Moody had to call for volunteers to care for a crowd far beyond the most generous estimates. One marked feature of the attendance is the unusual number of young people, especially young women. Mr. Stebbins's heart is glad for his choir is full, and there is a general breeziness that augurs well for results.

THREE MARKED MEN

As in past years, the chief interest centers about Campbell Morgan, at least he gets the largest audiences, but Mr. Ross is a close second, and if the new light, Rev. J. A. Hutton of Newcastle-on-Tyne, can be persuaded to become a Northfieldian there will be a trio of great interest. How different the three men are. Dr. Morgan is the evangelist, the prophet, calling to mind at times Elijah or John the Baptist. Mr. Ross is the teacher, the thinker on the deep things of God, not unlike the Apostle John, whose book he is now unfolding to us. Mr. Hutton is the shepherd, not forgetting the ninety and nine but specially yearning for that other one.

Of course each has much of the other two. With all Dr. Morgan's fire and intense earnestness there is a tenderness and pathos that makes one feel free to go to him with any trouble—provided the trouble be genuine and not a mere pretext for getting sympathy or a lenient judgment for wrong done. Moreover, it is easy to imagine Mr. Hutton blazing in a perfect volcano of indignation at the men who had tempted Demas of Colosse to forsake Paul the prisoner. Still the three characteristics of the three men will stand as the dominant elements in their leadership, one in the metropolis where the forces of evil are most mighty; one in the great university town where men study nearly everything on earth, under the earth, over the earth, except the very power that controls all; one in the provincial city where the world waves of sin cast up the strays and wrecks of human kind.

It is good to come into such touch with these leaders in England for they help to bind the two lands together, but it must not be supposed that Northfield is predominantly English. Not even Dr. Morgan gets a more enthusiastic welcome than Dr. Broughton, whose gentle Southern tone sometimes contrasts oddly with the flash of the eye and the ringing voice. Dr. Janvier makes one wish that more men trained on the foreign mission field could be pastors at home. Dr. McAfee, Professor Erdman—well, there are many of them whom it is good to hear and even better to meet.

PASTORAL EVANGELISM TO THE FRONT

In a sense the feature of this conference is the sessions on pastoral evangelism. The topic was placed on the program in accordance

with a number of requests sent in to Mr. Moody during the past months. He at once wrote to a number of pastors whose record and general influence have been identified with this particular phase of work. The result so far has shown not merely the wisdom and timeliness of the topic, but what is of still more importance, the fact that it has already occupied the close attention and the practical application of pastors all over the country. Dr. Broughton opened the sessions with a chapter largely of personal experience and observation. Then came Rev. C. B. McAfee of Brooklyn, Prof. Charles R. Erdman of Princeton, Dr. Campbell Morgan, and Dr. Work of Colorado Springs.

The resultant is less, probably, than some have hoped in the form of suggestion of methods, but has been almost entirely confined to the preparation of the church, within the church and particularly of the pastor. Dr. Broughton's first point was, Get your church right with God, then right with men, and for this it is essential that the pastor go where he wishes the people to follow. Dr. Morgan emphasized the nature of the evangel to be preached, the lordship of the Lord Jesus Christ as the essential preliminary to any sense of sin on the part of the people, the prerequisite to repentance and conversion. Professor Erdman spoke of the necessity to the pastor of the life of prayer, and Mr. McAfee of the consciousness of the Holy Spirit. Dr. Work believed that the secret of pastoral evangelism is Bible reading and Bible study. "You can do anything with your church if you can only get them to read the Bible," and then outlined a method he has adopted of enrolling the members of his church in different methods and classes of Bible reading. Dr. Morgan has been the only one to dwell upon what may be called the outside department of evangelism, outlining a method adopted by the Free churches in England, quite similar to that used by the Federation of Churches in New York City.

The general method of the sessions has been a half hour address by the leader, preceded by questions on the preceding day's topic and followed by a general discussion. Both questions and discussions have emphasized strongly the same thoughts which have been at the basis of the addresses—that the question of pastoral evangelism is less a question of specific methods, which must vary greatly with conditions, and must change from year to year, than one of the personal spiritual life and power of the pastor. Except as he lead in the power of the Spirit of God, it is impossible for his people to follow.

So far there has been no question of the relation to pastoral evangelism of professional evangelism. The matter has scarcely been referred to. Dr. Broughton related some of his own experiences in evangelistic work in other churches than his own, but there he placed the responsibility on the pastors and constantly regarded himself as merely staying up the pastor's hands. From conversation with one and another it seems evident that the topic is one recognized on every hand as of extreme fundamental importance, and that just in proportion as it is realized and the realization is acted upon, will be the hope of a general revival of permanent value. Sporadic efforts, however spectacular, have been discounted very heavily. The church must be alive to its work, and this cannot be unless the pastor is able and willing to lead.

What is the use of having leaders if you have no army of followers? The *London Tribune's* reviewer of Professor Vamberg's latest book, *Western Culture in Eastern Lands*, calls attention to his optimism respecting the growth of Liberal ideas among Mohammedans and says that he is too optimistic because while undoubtedly there are not a few Mohammedans who are accepting Western culture, "they form a party of leaders which has no followers. There is no movement of

elementary education to back them." The reviewer then proceeds to add:

Take a Christian race in Turkey like the Bulgars or the Armenians, educate a few pioneers in Western ideas and in a generation they will, through the common schools attached to their churches, alter the whole Orientation of their race. But the Moslem peasant remains illiterate and retrograde, and he looks on the whole clan of Young Turks, Liberals, Egyptian Nationalist Reformers, and the rest, as men who by their own act have become foreigners and perverts.

In this process of education of Bulgarian and Armenian leaders how large a rôle the American Congregationalist missionary has played.

Sparks from Other Anvils

CONSOLIDATION MUST COME

(The Watchman)

The movement toward union is illustrated in the appointment of a committee of twenty-one by the Presbyterian General Assembly to draft a plan for the consolidation of all the boards of the Church into one organization. This is an action which is sure to come in all denominations. The multiplicity of missionary, educational and charitable organizations imposes an intolerable burden on the churches, both in appeals and in administrative expenses. The most important objects are obscured in the tendency toward averaging offerings which results from the insistence of so many organizations for representation in the benevolent offerings of the churches. The present methods or want of methods in the benevolence of Baptist churches is cumbersome, annoying, wastefully expensive and wickedly ineffective.

RETREATS FOR BUSINESS MEN

(Harper's Weekly)

Most intelligent men want to be good. Even railroad presidents, stock brokers, meat-packers, life-insurance officers, capitalists, trust managers, corporation lawyers, and politicians have standards of behavior with which they aspire to make their conduct square. But under the stress of competition and the lure of opportunity, standards tend to become demoralized and characters to weaken. Certainly there ought to be retreats for captains of industry and men of affairs, where it would be possible to combine the repose which is necessary to reflection with stimulating expositions of the theory and practice of righteousness.

The Huntington Memorial Window at Worthington, Mass.

On Sunday, Aug. 5, interesting services were held in the Worthington Congregational Church in connection with the unveiling of a memorial window to Rev. Frederick Sargent Huntington, a beloved pastor of this church from 1833 to 1888, and whose death occurred in that year. The window is beautiful and artistic, the design being a figure representing Truth with one arm extended and pointing upward, the other by the side clasping a sword. It is the work of the Church Decorating Co., New York, and is the gift of Mr. Huntington's old parishioners and friends. It is a fitting memorial of his ministry and is an appropriate addition to the beautiful church erected during his service, after the burning of the old colonial meeting house in 1887.

At the morning service after reading of the Scripture and prayer by the pastor, Rev. Dr. Markwick, letters and greetings were read from Rev. E. C. Camp of Watertown and M. J. Allen of Southwick, former pastors of the church; Bishop Fallows of Chicago, brother-in-law of Mr. Huntington and other members of the family. Brief remarks were made by Dr. Creelman of the Congregational College, Montreal, who succeeded Mr. Huntington in the Worthington church. The address was given by Mr. Huntington's brother, Rev. Dr. William E. Huntington, president of Boston University.

Over twenty members of the Huntington family connection were present, including the widow of

Mr. Huntington's uncle, Bishop Huntington, and her two daughters.

As evidence of the strong character of Mr. Huntington's work and his abiding influence in Worthington, is the enthusiastic interest in placing the window in the church, eighteen years after his death, and the large audience present at the unveiling services.

In the evening Dr. Markwick preached a sermon appropriate to the occasion. H. C.

An Extended First Pastorate

1870-1906

In the fall of 1869, William Forsyth, a Senior in Bangor Seminary, began to supply the church in Bucksport, Me. Before the year's studies were completed the young preacher had won such a place in the respect and affections of the people that he was invited to the pastorate. In September he was ordained as pastor, and has continued to serve his first and only church with marked earnestness and fidelity until this year. His resignation was presented more than a year ago, but was only accepted to take effect nearly a year later. Since the death, a dozen years ago, of Rev. P. B. Thayer, who spent his long life at Garland, Mr. Forsyth has had the old-fashioned honor of being many years the senior among the pastors of the state serving their first churches.

The qualities which have produced this thirty-six years' pastorate are not far to seek. Born in an English clergyman's home, the sons, another of whom is a Methodist minister, inherited those ministerial instincts which include a love of men, of the truth and of the pulpit as the place where the truth is proclaimed to meet men's needs. In mastery of virile English, grasp of truth, knowledge of the Scriptures and the best literature, in courage of conviction and passion for righteousness, this pulpit has been remarkably forceful, instructive and helpful during all these years.

In earlier days, before it became understood that this pastor at least was content to dwell among his own people, came many flattering openings to wider fields, but all were resolutely put aside. To be the teacher and friend of old and young for more than a generation seemed the worthy ambition which it has been his office richly to attain.

While a slight infirmity of hearing may lead Mr. Forsyth away from the thought of another permanent pastorate, his general health and the maturity of his powers will allow him to furnish acceptable service to our churches and the cause he sincerely loves. E. M. C.

A Christian Gentleman

To think of the American Board of Commissioners for Foreign Missions as without Dr. Judson Smith, for twenty-two years one of its secretaries, is to us a hard task. He was a superior man, and had diversified experience in many spheres. We always felt pleased when anything arose to require information in a line familiar to him, and rather more so on the few occasions that we were able to respond to his inquiries. Never did he write to this office or to its editor without in some subtle way diffusing the spirit of fraternity, devotion to Christ and personal regard, through the phrases that at first glance seemed only to deal with some objective proposition. In personal interviews he was all that the words "Christian gentleman" imply.—*New York Christian Advocate.*

A Modern Crusader

My life has been a continual fight. Ever since, some sixty years ago, I turned my back upon a world of ease and pleasure and show, and entered on this battlefield to fight for the honor of my Heavenly King and for the salvation of the lost, there has seldom been a day in which some bewildering perplexity has not come to my mind, and some heavy burden has not been laid upon my heart. But still, the arms of Jehovah have sustained me, and the prayers of a multitude of the best and choicest spirits that the world contains have ascended to heaven continually on my behalf.—*General Booth, in The Prophet of the Poor.*

Church and Ministerial Record

Calls

BARSTOW, JOHN, Manchester, Vt., accepts call to Lee, Mass.
BRYANT, CHAS. M., White Oaks Ch., Williams-town, Mass. to First Ch., Torrington, Ct.
BURTNER, OTTO W., Yale Sem., to Laconia, N. H. Accepts.
GODDARD, LOUIS A., Redding, Ct., to Baraboo, Wis. Accepts, and is at work.
HARRIS, CHAS. E., formerly of Hyannis and W. Yarmouth, Mass., to Wolfboro, N. H. Accepts.
HUNTER, HAMILTON D., Carthage, Mo., to Cresco, Io. Declines.
OLSON, K. F., New York, N. Y., to First Swedish Ch., Worcester, Mass., a field which he served some 15 years ago.
SHIVELY, JOHN L., Weston, Ct., to Churchville, N. Y.
STRONG, FRANK P., Ottawa, Kan., to Osborne. Accepts.
WALLACE, GEO. R., Westminster Ch., Spokane, Wn., accepts call to First Ch., Toledo, O.

Resignations

CURTIS, ETHAN, Olean, N. Y., to take effect Oct. 1. Church not open to candidates, arrangements for the future being already in process.
HOLBROOK, CHAS. C., Marshfield Hills, Mass. Removes to Columbus, O.
SCHNEIDER, JOHN F., Winterport, Me., to take effect Sept. 22.
URBAN, JOHN T., E. Braintree and W. Brookfield, Vt.
WALLACE, GEO. R., Westminster Ch., Spokane, Wn., after six years' service.
WINN, FRED B., Harrison, Me.

Stated Supplies

HULL, GEO. H., at S. Freeport, Me., in connection with study at Bowdoin Coll.
SUNDERLAND, ERNEST L., Univ. of Chicago, at Weybridge, Vt.

Personals

KINNEY, GEO. E., Lee, N. H., having been chosen by Strafford Conference a delegate to the Young People's Missionary Conference at Silver Bay, the Lee church gave the pastor's wife a sum of money sufficiently large to enable her also to attend the meetings.
WATSON, ALBERT P., Bedford, N. H., has been obliged to suffer the amputation of his left arm above the elbow, owing to the failure of a long-standing disease to yield to medical treatment.

Churches Organized

AMHERST, MASS., UNION CH. (colored), organization completed 7 Aug., 16 members. The new church worships, for the present, in the courtroom of the town hall.

Memorials

HARPSWELL, ME.—A monument in the form of a triangular granite shaft eight feet high is to be erected near the church in honor of the deceased pastor, Rev. Elijah Kellogg.

Material Gain

BARABOO, WIS.—Parsonage remodeled and enlarged and bathroom installed.
BROOKFIELD, VT., First Ch., new carpet and new hymnals placed in church edifice. Second Ch., Parsonage painted and several hardwood floors laid.
READING, MASS.—The bell of the Old South Church has summoned people to worship ever since five years before the Declaration of Independence was signed. Now its years of service are ended as it is cracked beyond repair. A new bell is soon to take its place.
SEDALIA, MO.—Contract let for redecoration of church edifice, at a cost of \$800. New organ, containing 1,300 pipes and equipped with electric motor, ordered at a cost of \$3,000.
SOUTH WALLINGFORD, VT.—Building painted on the outside, new colored glass windows inserted, a new carpet and pulpit chairs secured.
TAMPA, FLA.—Corner stone of new edifice laid July 29. Building to be of pressed brick with terra cotta trimmings. It will have a Sunday school, lecture and classrooms, parlors, kitchen, etc. It will cost \$20,000, and is a memorial of O. H. Platt, who made a generous bequest toward its construction.

Wesley's Sermons

His sermons delivered in the open air must have been largely extemporaneous, and doubtless were less carefully prepared than those he printed. Yet here, as in the pulpit, he was always fearful of any extravagances of statement, and especially of anything strained or fulsome in manner. "Don't scream, Sammy," he wrote to one of his young preachers, "never scream." Whether preaching in St.

Mary's at Oxford, or under the open sky in the vast natural amphitheater at Gwen-nap in Cornwall, he was always the same quiet, refined, but plain-speaking man. His power over vast audiences seemed to lie in his intense but quiet earnestness, and his intimate and sympathetic knowledge of the needs of his hearers. Said John Nelson, when he first heard him: "He made my heart beat like the pendulum of a clock. I thought he spoke to no one but to me. This man can tell the secrets of my heart!"—*From Winchester's Life of John Wesley.*

The Blacks on Their Mettle

What of the future? Let the Afro-Americans ponder that question, and ask it of themselves over and over, and over again—What of the future? We are told that two rival theories as to what their system of education ought to be, divide the allegiance of these people—one party holding that their children should be given only such knowledge as will fit them for industrial pursuits, for usefulness on the farm and in the mill, the other party insisting that the path should be freely open to all of them to seek the very highest culture the university can give. But why is not a combination of the two theories both possible and desirable? If this people is to dwell alone in the midst of us, as now seems probable, if it is to have its separate schools and churches, in a word, if every American city is to have its Afro-American Ghetto, surely it is but right and proper that those who are to enjoy leadership among them should be fitted for that leadership by being given the very best culture they are capable of receiving. If their ministers and doctors and lawyers are to be men of their own blood, by all means let these intending ministers, doctors and lawyers have the best theological, the best medical and the best legal education which it is in them to receive and assimilate.

Let the rank and file be trained for usefulness in the manual arts, and let those whom the primary studies have shown to possess more than ordinary capacity be given the opportunity to fit themselves for leadership and governance by being brought into contact with the loftier ideals of the intellectual life. Then, and not until then, we shall begin to see what it is really in the power of the African race to accomplish. To my mind, there is something intensely interesting, something that sharply piques curiosity, in the thought of a race setting out to show another race, by the side and in the sight of which it is living, what it can do in the way of self-improvement and advancement.—*Rev. William Reed Huntington, D. D., in A Good Shepherd and Other Sermons.*

Fashionable Boston on Summer Vacation

Fashionable Boston had long been emptying itself from Beacon Street tombs and apartment house cells. Like overfed or over-trained fowls, with wings half atrophied from disuse, the freed occupants flapped feebly up and down sea beaches and along mountain slopes, pleased with the thought that they could so easily become children of nature. Viewed by the eye of nature herself, however, it was a sorry throng that Dame Nature had sent back for repairs. How the real birds must have laughed to see these self-satisfied abnormalities on the long hotel verandas, strutting and pecking at one another, shaking out their gilded feathers, and sometimes, though rarely, making a pathetic effort to rise from the ground! Old hens, with silly chicks at heel pecked other hens for a choice grain of social preferment, while male members of the brood, standing warily apart, dodged pecks in turn, and frankly longed for the familiar office-perches in Devonshire or Milk Street.—*From Truth Dexter, by Sidney McCall.*

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The Pilgrims Defended

At the centenary of the Serooby Church, celebrated in the First Church, Plymouth, now Unitarian, ex-Gov. John D. Long made some criticisms on the Pilgrims which have been widely quoted in the newspapers. The chief fault to be found with his address was that he placed an exaggerated emphasis on moral lapses of individuals for which the Pilgrims as a body were not responsible and which did not represent their character. A sufficient answer was made by the pastor of the church, Rev. John Cuckson, in his remarks at the afternoon communion service, reported in the *Christian Register*, from which we take a part:

We have heard a good deal today of the Pilgrim as theologian, social and moral reformer, and sturdy patriot. We are now to consider the devotional side of his character, the sympathetic and tender side of his nature, which he turned to his church and its ordinances and to all of his household of faith. It is easy to talk somewhat flippantly of his foibles and faults, and to single out one or two old sinners in the ranks of the ungodly, as if they had anything to do with the noble band, not of half a dozen, but a hundred or more, who in an evil age lived pure and honorable lives; but apparently little is either thought or said of the men and women, sincere and godly, who in their simple piety and clean lives would reflect honor upon any age. They do not deserve to be slandered by association, even for purposes of brilliant rhetoric, with the few black sheep in the fold, which in proportion to their numbers were not greater than they are today in any of the churches. The Pilgrims were a society of godly men and women who formed a church for purposes of worship, instruction in Christian doctrine, and in the cultivation among themselves of a deeply religious life. The Church was as dear to them as any institution for which they stood. Tired of post apostolic creeds, from which they turned aside, and the spirit of persecution from which they had suffered, they set to work to rear a church in which dogma should have no prominent place, and exclusiveness, except of immorality and slander and malice, should not be tolerated. Their covenant was as democratic as their compact, and upon a basis of practical and mutually helpful piety they laid the foundations of a Christian community.

Qualities Found in Christ

If you wish to see the fullness of the life of Christ just put to yourself one question. Retracing the steps through that Gallery of the Old Testament which we have traversed, and taking at random any great quality expressed by any figure, simply ask yourself, Is not this equally represented in the life of Jesus? Has Enoch a vision of immortality; Christ professes to reveal life eternal. Is Noah a preacher of righteousness; Christ calls sinners to repentance. Has Abraham a dream of universal empire; Christ claims to found a kingdom of God. Does Isaac represent home-life; so does Christ at Bethany. Does Jacob aspire to a priesthood; Christ offers himself for a world's sin. Is Moses the lawgiver on Sinai; Christ is the lawgiver on Hermon. Is David chivalrous to his foes; Christ forgives His enemies. I do not know a phase of Old Testament heroism which has not been reproduced in the Picture of Jesus. The calm wisdom of Solomon is here, side by side with the flashing of Elijah's fire. The fine courtesy of Boaz is here, hand in hand with Elisha's denunciation of wrong. The daring fearlessness of Daniel is here, blended in equal measure with Job's patient endurance. The humanitarian sweep of Isaiah is here, but along with it there is something which such universal sympathy is apt to exclude—the capacity for individual friendship which marks the soul of Jonathan.—George Matheson, in *Representative Men of the New Testament*.

Meetings and Events to Come

NATIONAL CONVENTION OF CONGREGATIONAL WORKERS AMONG THE COLORED PEOPLE, second biennial session, Memphis, Tenn., Sept. 20-24.

THE NORTHFIELD CONFERENCES AND SCHOOLS: Post Conference Addresses, Aug. 20-Oct. 1.

MASSACHUSETTS STATE SUNDAY SCHOOL CONVENTION, Holyoke, Oct. 2-4.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Haystack Meeting, North Adams, Mass., Oct. 9-12.

WHERE COMFORT IS KING.—Camping out is becoming a very popular way in which to spend one's vacation or the summer, and on the shores of Lake Champlain in Vermont are a score of established camps where canvas homes give shelter during the summer months to hundreds of camping enthusiasts. For many years people have camped on Lake Champlain, but within the past five years there has been a very large increase in the number of camps and consequently of campers. At some points picturesque cottages of wood and stone are taking the place of the canvas houses, yet the tent will always be a popular home for those who love the life in the open. This year many new campers have located along the lake front, and there are large colonies of campers at Camps Rich and Martin at Milton, Mallett's Bay, Colchester, Samson's and Patterson's at St. Albans Bay, Maquam and Highgate Springs.

For the summer camper out there is certainly no locality more desirable from every point of view than the Vermont shores and the islands of Lake Champlain. In this region, which is a paradise for those who love to fish and hunt and camp, one may rent a camp complete or rear his own canvas home and live happily until snow flies where "style is dead and comfort's king." With boating, bathing, fishing—there are plenty of perch, pike, pickerel and black bass in Champlain—driving or auto-billing over the hard beach roads, one can pass a most delightful vacation there. This section is exempt from mosquitoes and other insect pests, and what is still more remarkable there are no fogs and one may sit on the lake shore in the early morning or evening with as much safety and comfort as at noon. All of these attractive summer camps of Lake Champlain are reached by the Central Vermont railway line which operates three fast express trains daily between Boston, Springfield and New London and Vermont and Montreal. Illustrated booklet, 2-cent stamp. Address T. H. Hanley, N. E. P. A., 360 Washington Street, Boston.

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If you have funds that are idle, or earning but 3% or 4%, let us show you how we are able to pay more on savings accounts than most other Banking institutions. We have been paying 5% for over 13 years, and patrons all over the country endorse our methods and permit us to refer prospective investors to them. Start an account with us at any time of the year. Withdraw when you desire. Earnings computed for each day funds are left with us. Under New York Banking Department supervision. Assets \$1,750,000.



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Truths Tersely Put

He who ceases to kneel before the divine wisdom soon talks superciliously of the human, and ends with the worship of his own.—*F. D. Maurice.*

Humility is the true proof of Christian virtues; without it we retain all our faults and they are only hidden by pride, which conceals them from others, and often from ourselves.—*La Rochefoucauld.*

Work holds man together, braced at all points; it does not suffer him to daze or wander; it keeps him actively conscious of himself, yet raised among superior interests; it gives him the profit of industry with the pleasures of a pastime.—*Stevenson.*

Rejoice we are allied
To That which doth provide
And not partake, effect and not receive!
A spark disturbs our clod;
Nearer we hold of God
Who gives, than of his tribes that take,
I must believe.

—*Robert Browning.*

We could never have loved the earth so well if we had had no childhood in it. . . . Our delight in the sunshine on the deep bladed grass today might be no more than the faint perception of wearied souls, if it were not for the sunshine and the grass in the far-off years which still live in us, and transform our perception into love.—*George Eliot.*

I have fallen into the hands of God; the terrible wheel of providence is grinding me out of myself. I bleed well-nigh unto death. Let me alone, for it is better thus. Every atom of vanity and evil will be crushed in me. I become truer, diviner, every day. Grieve not even if I go down under the process. But verily I will not die. I will live and declare the glory of God.—*Mozoomdar.*

Funny Little Folks in Japan

A teacher in Japan copied these English sentences just as they were written by Japanese pupils:

"The toothache is a disgusting disease."
"Though the toothache is a little disease, it disturbs the soul to a great degree."
"The good man is bold as a lion, but the bad man flew even when no man drive him."
"My dog is very bark."
"Come here, my amiable cat."—*Little Worker.*

A Perfect Soap-Bubble Solution

Fill a quart bottle half full of distilled or soft water, and sift into it four-fifths of an ounce of pure castile soap powder. Allow the powder to thoroughly dissolve, then add one-third of a pint of pure glycerin, mix thoroughly and let stand until all bubbles have disappeared. Use the solution in a temperature of 65 or 70 degrees.

After the solution has been used a few times, or if it fails to produce satisfactory bubbles, it may be freshened up by adding a little more glycerin. With this solution gorgeous bubbles can be made which will last from five to thirteen minutes. By heating the water in the first place, the solution can be made in a very short time.

FOR BABY RASHES,

Itchings and Chafings, Cuticura Soap and Cuticura Ointment Are Worth Their Weight in Gold.

The suffering which Cuticura Soap and Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless curatives for the skin and scalp. Infantile and birth humors, milk-erust, scald-head, eczemas, rashes, itchings, chafings and every form of itching, scaly, pimply skin and scalp humors, with loss of hair, are speedily, permanently and economically cured when all other remedies suitable for children, and even the best physicians, fail.

The Great National Temperance Beverage



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State Assayer and Chemist

Richmond, Va., Feb. 5, 1906.

I have made a chemical analysis of a sample of COCA-COLA SYRUP, which I procured myself from an original parcel in the stock of the Powers-Taylor Drug Company.

The analysis was made expressly to ascertain if the syrup contains cocaine, and after a painstaking search, I have not found any indication of it.

WILLIAM H. TAYLOR, M. D.,
State Chemist.

5c On Sale at Soda Founts, 5c or Carbonated in Bottles, 5c

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One is as safe as the other. We need more Capital. Our syndicate pays you a large dividend while your investment increases rapidly in value. We guarantee to satisfy you or return money. May we send books, maps and our Co-operative Plan? Merrill's Finance Co., Vancouver, B.C.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

For Sale. A two-manual and pedal Jardine Pipe Organ, now in use in a church, for \$200. Address Mr. Joseph Seal, 59 Morris Avenue, Pawtucket, R. I.

Among the positions on our lists are opportunities of interest to all competent Salesmen, Executive, Clerical or Technical men. Hapgoods, 305 Broadway, New York.

Wanted, a pastor, by Congregational Church of Ridgeville, Ind., membership about 75, can pay salary of \$600 per year. Address R. W. Boswell, clerk, Ridgeville, Ind.

Salesman for staple line. Opportunity to work into sales management branch territory. \$25 a week to start. Other positions on file. Write for list. Business Opportunity Co., 1 Union Square, New York.

Highland Hall. A homelike sanatorium for a limited number of patients, located in a healthful and attractive suburb of Boston. Experienced nurses and resident physician in charge. Excellent cuisine. House situated on high ground, with southwestern exposure. Address S. L. Eaton, M. D., Newton Highlands, Mass.

Wants

Boarders wanted for September and October, at Hope Farm, Bradford, Vt. Elevation 1,800 feet, fine scenery, large rooms, furnace heated, best of board, piazza, bathroom, telephone. R. F. D. Two miles from station. \$8 per week.

Camping in Yellowstone Park and the Rocky Mountains. Spend your summer vacation with me. The best way. The inexpensive way. Fifth season. Two limited parties of ladies and gentlemen. Address Rev. Robert C. Bryant, Rockford, Ill.

Summit Farm House, New Boston, N. H. 1,050 feet elevation; one of the finest, healthiest locations in the state; open fireplaces; 125 feet piazza commanding a view twenty miles distant; long distance telephone; R. F. D.; terms \$6 to \$7. Guests desired for September. Address S. L. Marden, New Boston, N. H.

Mattapoisett Rest Home. Started by minister of Congregational church, and under care of an association of prominent citizens. Overlooks harbor on Buzzards Bay, electric passing the door. Competent matron. Invalids and diseased persons not admitted, but applications from adults of little or no means who are exhausted by the crushing burdens of life and who need rest to prevent sickness, may be sent to D. H. Cannon, M. D., Mattapoisett, Mass., giving references. In part free; \$3.00 and \$3.50 for board only, to paying guests.

The Institutional Church

Ruggles Street Baptist Church is a conspicuous example of the working of what have come to be called institutional features of church work. It is situated in the midst of a boarding and tenement house community where the poorer classes abound. It has been working along these institutional lines for thirty years. The late Daniel Ford gave many thousands of dollars to be expended through it during his life and left a large legacy for its permanent support. As its pastor for the last five years, Rev. Dr. A. C. Dixon, has now accepted a call to Chicago, his judgment of the work of the church is of special interest at this time. His ministry has increased the membership from 800 to about 1,200, yet he does not regard the institutional features as helping to build up the church. From an article by him in the *Ram's Horn* we take the following extracts:

When I became pastor of the Ruggles Street Baptist Church, in Boston, five years ago, I found an employment agency, with a salaried agent giving all his time to seeking employment for men and women out of work. In one year more than eight hundred people were given employment, and I was charmed with the result. It looked like the poetry and music of religion, and yet, after two or three years of observation, I could see no spiritual results. There seemed to be no conversions or additions to the church as a result of this beautiful philanthropy. This led me to watch more closely its workings, and during the third year I became convinced that our employment

agency made more currents away from the church than toward it. . . .

My conviction is that a hospital connected with a church will drive away from its services as many as it will attract, even of those who have been physically benefited by its treatment. And when, as is often the case, medical treatment at the dispensary does no good, while the patient grows worse, the church does not escape censure, and if the patient dies the family and friends are as apt as not to be so critical of the church for having such physicians under its auspices that they will not go again within its doors. A Christian nurse, going from house to house among the poor, teaching them the laws of health and ministering to the sick with loving sympathy, will do more good than a dispensary. . . .

The institutional church, if plentifully supplied with money, is in danger of pauperizing the community in which it is located, while it repels the self-respecting working man. Families living three miles away have been advised by neighboring charity workers to move into the community of Ruggles Street Baptist Church for the purpose of receiving help; and, when they come with that motive, it is almost impossible to really benefit them, while the congestion of such families around the church does much to pauperize the whole community. And when a church has made a reputation of helping the poor with a liberal hand the independent working man hesitates to go to it, lest he may be considered as seeking charity, against which his soul revolts. One of our most intelligent mechanics tells me that when he asked his godless shopmates to come to the Ruggles Street Church with him, one of them replied: "I am no beggar. Why should I go there?" And we find ourselves in the rather unusual predicament of having to live down a reputation for charity work before we can reach the very men for whose benefit the church was endowed.

The body is redeemed, and Christians should do all they can to relieve physical wants, but the great work of the Church is the redemption of the soul, and everything else should be made secondary to that.

PHYSICIAN SAYS

Children Thrive on Grape-Nuts and Cream.

A Massachusetts physician has found a cure for constipation in children—eating fifteen cases—by feeding them Grape-Nuts.

"Some time ago," he writes, "I became interested in your food, Grape-Nuts, as a cure for constipation in children. Having tried it in my own family, I have advised it in fifteen cases in which all suffered with constipation more or less severe. The result has been absolute relief in all.

"I write this that other children may be benefited."

How much better it is thus to bring about a healthy action in the bowels of growing children by natural means than to feed them with improper food, requiring some kind of cathartic at intervals to overcome constipation.

Grape-Nuts gives energy to the entire nervous system, including the nerves that cause the natural contraction and relaxation of the bowel muscles, that propel the food mass along.

It is predigested also, and the blood easily absorbs the food as it goes through the body, storing up vitality and force for the functions of all the organs.

Children especially should get the right start as to habits of living. They should grow into bright, strong, cheerful men and women. Grape-Nuts solves the question of the start; a wholesome appetite will do the rest.

Children's teeth are benefited by chewing Grape-Nuts also. Your dentist will tell you that a certain amount of exercise in chewing firm food is necessary to grow strong, beautiful teeth.

Teeth need exercise just the same as muscles if they are to grow strong and firm as nature intended. Grape-Nuts gives the exercise and also gives material from which good teeth are made.

"There's a reason." Read the little book, "The Road to Wellville," in packages.

A Novel Midsummer Service

In accordance with the annual custom the historic North Congregational Church in Canaan Street, N. H., was opened Aug. 5, for the yearly preaching service. A large audience gathered, though few members of the families who have for generations owned the quaint high-backed pews were present to open the little doors and occupy their old seats. From the choir seats in the gallery a winding stair leads to the cupola above, with its wide view of the country round. In a corner of the gallery is the box reserved in ante-bellum days for the colored people. The church interior is in a fine state of preservation, thanks to the generosity of Mrs. Sarah G. Blodgett, H. G. Goodhue and others.

Collecting Church Memorabilia

For more than two hundred years Byfield, Mass., has had a Congregational church and the place is rich in historic documents. The present pastor, Rev. H. E. Lombard, has made an interesting and valuable collection of books and pamphlets bearing upon the life of the church, among them being a number of notable sermons by early pastors. One of the earliest is that by Rev. William Hubbard, in 1678, on "the Happiness of a People in the Wisdom of their Rulers, and in the Obedience of their Brethren Attending unto what Israel Ought to do." Funeral sermons abound, as these were frequently printed for circulation—and they make a quaint contribution to the picture of bygone days.

He who teaches his son no trade is as if he taught him to steal.—Talmud.

The lamp is yet to be made for which I haven't made a chimney that fits.

MACBETH on lamp-chimneys means fit and freedom from all chimney troubles.

A MACBETH chimney doesn't break from heat.

My Index gives a fuller explanation of these things, and may be had for the asking.

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Where YOUR Money? Does Go?

Do you spend it carelessly here and there and have nothing to show for it, or do you save each month a certain amount to meet unexpected emergencies—sickness or loss of employment?

It is not necessary to point out to any reasoning person which is the course of sensible prudence.

We will pay you 4% interest on your savings no matter where you live.

The Slater Trust Company has been established in Pawtucket since 1855.

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11.15 p. m. "NIGHT EXPRESS," Pullman Sleeping Cars and Day Coaches. Boston to New York, without change. Due New York, 8.48 a. m. Similar service returning from New York on the same schedules.

Send for copy of "Springfield Line" folder, and see what the Boston Journal has to say of the parlor cars on the "4 o'clock Limited."

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BELLS.

Steel Alloy Church and School bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Theology and Evolution

In general it is difficult to see why the theologian, as such, should disquiet himself over the scientific theory of evolution. What difference does it make to him whether man's body was made immediately from crude clay, or from clay selected and worked over by a long process? Even as respects man's soul, why should he be absolutely particular about the mode of its origination, so long as the great truth is firmly maintained that the human soul is the highest product of divine efficiency that is known to us in the world, and is dowered with attributes which fit it for immortal fellowship with its Maker? Of course, if evolution theory is taken out of its proper sphere and perverted into a God-denying and man denying philosophy, then to fight against it is made obligatory upon the theologian by every precious interest of religion. But this is simply saying that he must contend against an abuse of evolution theory which is as gratuitous as it is noxious. In that holy contest he may comfort himself with the reflection that a noble company of scientists will find in their evolutionary creed no reason why they should not stand with him shoulder to shoulder.—Prof. H. C. Sheldon, in *Zion's Herald*.

How Money Is Made Important

It is of infinitely more consequence how a rich man makes his money than how he spends it. The man who makes his money by unjust discriminations, bribed legislation, the promotion of unsound enterprises, the manufacture and sale of deleterious or fraudulent wares, the misuse of positions of trust, and then gives away large sums to education or religion or charity, is a man whose evil influence exceeds his good influence in the proportion of 10,000 to 1; while the man who never gives away a cent, but carries on a sound and reliable industry, under healthful conditions, in fair competition, without the purchased favor of legislatures or public service corporations, and without the misuse of trust funds or betrayal of delegated responsibility—that man, though he be the stingiest miser in the matter of giving, has the balance of good social influence overwhelmingly in his favor.—President Hyde of Bowdoin College.

Deaths

HASKELL—In Denver, Col., Aug. 10, Rev. T. N. Haskell, pastor of Maverick Congregational Church, East Boston, from 1858 to 1862. After serving a Presbyterian Church for a time he went West, and at the time of his death was pastor of the First Reformed Church, Denver.

AUSTIN R. CROSBY

More than half a century ago, when it was not common for children to make a "profession of religion," the Congregational Church in Hillsborough, N. H., received into membership a boy, the son of a father who was for years one of its deacons. Through a long life he held fast his profession. Coming to Cambridge, many years ago, he at once entered actively into Christian work, in connection with the Pilgrim Church, which he served as a deacon and in many other places of usefulness. He loved the church, and made it, next to his home, the central object of his interest. He was a man of strong, religious convictions, principles and habits—a man of prayer and of faith, a lover of the Bible, a helper of those in need, a comforter of those in trouble, one of the men who made the Pilgrim Church a great power for good in the community. In his home he was an example of Christian affection and devotion.

W. F. S.

MRS. W. P. PAYSON

Mrs. Catherine Payson, widow of William Phillips Payson, died Aug. 5, at Foxboro, where she had been a life-long resident, at the age of ninety years. She was one of the two oldest members of Bethany Congregational Church, and a daughter of one of its early deacons. She was of broad mind, great intellectual force and rare spirituality, one bound to the Infinite by the subtle chain of faith, and prayer was the breath of her Christian life. Her faculties were spared her and without fear she kept abreast with the religious thought of the day to the last.

Superior to Lemonade

HORSFORD'S ACID PHOSPHATE

A teaspoonful added to a glass of cold water, with sugar, makes a delicious summer tonic.

INDIVIDUAL COMMUNION SERVICE.

The THOMAS SYSTEM is the simplest and best. 3,000 churches now use this service. Our "Self-Collecting" tray has no equal, besides, it saves ONE-FOURTH of what other systems cost. Our Filter places the wine in 150 glasses per minute. Write for catalogue and our liberal offer. Address Thomas Communion Service Co., Box 332, Lima, Ohio.

UP IN VERMONT.

That's the Place to go for a Real Vacation. \$5 to \$10 a week at hotels, farm and village homes. Book with 150 illustrations from camera pictures of Green Mountains, Lake Champlain and Canada resort scenes sent for 5c. stamp. T. H. HANLEY, N. E. P. A., Central Vermont Ry., 340 Washington Street, Boston.

THE THOUSAND ISLANDS

are more attractive than ever this season. The New York Central Lines Four-Track Series No. 10, "The St. Lawrence River from the Thousand Islands to the Saguenay" contains the finest map ever made of this region. Copy will be sent free, postpaid, on receipt of a two-cent stamp by George H. Daniels, Manager, General Advertising Department, Grand Central Station, New York. THE



"AMERICA'S GREATEST RAILROAD"

REACH THE THOUSAND ISLANDS FROM EVERY DIRECTION

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YELLOWSTONE PARK TOURS

Have you ever seen the wonders of the Yellowstone? Why not arrange to make this your summer vacation trip?

Several very attractive tours at reasonable expense have been arranged over the Chicago & North-Western Railway

Round-trip tickets from Chicago are on sale daily to September 16, good for 90 days from date of sale, not to exceed October 24. Rates as follows:

\$65

Rail and stage transportation via Yellowstone, Mont., the new entrance on the western border of the Park, or via St. Paul-Minneapolis and Gardiner.

\$85.00 includes rail and stage transportation and accommodations in Yellowstone Park hotels. **\$94.00** round-trip from Chicago includes rail and stage transportation with choice of routes one way via St. Paul and Minneapolis, the other way via Omaha. **\$115.00** round-trip includes this same choice of routes and provides accommodations in Yellowstone Park hotels.

All agents sell tickets via this line.



The Best of Everything

Illustrated booklets, itineraries and train schedules on request.

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Maine Seacoast Missions

Was ever a lovelier place in summer than the bold coast of Maine? Here thousands of city dwellers imbibe health to body and soul. But was ever a drearier coast in winter!

Where surf girdles numerous islands, with its wreaths of foam, and breaks incessantly upon headlands, the missionary sloop Hope picks her way along tortuous passages, around submerged ledges, and often through enveloping fog. Well stocked with magazines, papers, Bibles, hymn-books and a circulating library, furnished with a baby-organ and a borrowed stereopticon, she enters many a seacoast hamlet and becomes at once the center of interest.

With Seal Harbor as a radiating point, Captain White reaches sixty or more stations, some of them occasionally ministered to by the overworked pastor of a seacoast parish; a few supplied in summer by students; most of them uncared for.

Many of the last-named places are pre-empted by the religious quack and the libertine. Strong evidence of their undisputed reign is seen in the low moral tone of the community, the ignorance of the simple requirements of the Christian religion, and the woeful disregard of that wholesome family training which shapes young lives into noble men and women.

Yet these people are most hospitable in their homes. The best they have is cheerfully shared with the stranger. They need guidance, and when their souls become converted, no more devoted Christians will be found than these humble fisher folk. As Bishop Alexander MacKay Smith of Pennsylvania said at the annual meeting: "These people partake of the flinty character of the coast on which they live. Set in their ways, hard to receive impressions and to be shaped by religious teachings, let them once be changed and they will retain the character gained against all disintegrating forces."

From the first year's work we have learned that the church building does not always mean a deep-seated religious life; in fact, that in

many cases the worship of the building is substituted for the worship of God; that many places are burned over by sectarian fires and left desolate; and that there is urgent need of enlarging the work to the extent of placing in the field a missionary pastor, and as soon as we can, a Christian woman qualified as a trained nurse.

The gift of a launch, splendidly adapted for the work and proven seaworthy, comes to the society from Bishop Smith, with a generous donation to keep her running. Christened the Morning Star, may she prove worthy of a name so signally honored in missionary history. Thus the first essential to the enlargement of the work is furnished.

Rev. A. P. MacDonald of Cranberry Islands, who has spent the greater part of his ministry in seacoast parishes, has been persuaded to enter the work as missionary pastor, provided his salary can be raised.

Among the directors are Dr. A. F. Schauflier of New York, Bishop Alexander MacKay Smith of Pennsylvania, Prof. W. J. Moulton, Bangor, Rev. A. P. MacDonald and Thomas Searis, cashier of the First National Bank, Bar Harbor, who is treasurer. A. M. M. D.

Risibles

RESEMBLANCE ONLY SEEMING

First Passenger (exuberantly pacing the deck): When I am at sea I can scarcely contain myself.

Second Passenger (dejectedly leaning over the rail): Strange. That's just the way I feel. —*Philadelphia Record*.

NOT A MONOPOLIST

"You must find that impediment in your speech rather inconvenient at times, Mr. Biggs?" "O, n-no. Everybody has his peculiarity. Stammering is m m mine. What is yours?" "Well, really, I am not aware that I have any." "D-do you stir y-your tea with your right hand?" "Why, yes, of course." "W-well, that is y-your p-peculiarity. Most p-people u-use a t-teaspoon." —*Sacred Heart Review*.

NO VACANCY NOW

A New York publisher directed one of his clerks to hang out a sign, "Boy wanted." Five minutes later, says a writer in the *New York Sun*, a red-headed little "lad" appeared in the office with the sign under his arm. "Say, mister," he demanded, "did you hang dis out?"

"I did," replied the publisher, sternly. "Why did you tear it down?"

Back of his freckles the boy gazed in wonder at the man's stupidity. "Why," he replied, "I'm de boy." —*Sacred Heart Review*.

SHORT NAMES PREFERRED

Mother had been trying to teach little three-year-old Dorothy to spell her name, but with poor success. At last she said that no one would think her very smart if she couldn't spell her own name. "Well," exclaimed Dorothy, "why didn't you just call me cat, and then it would be easy to spell. Big names make little girls tired." —*Sacred Heart Review*.

A WORD IN SEASON

Little Sister: O Mamma, Georgie has just upset the tea table an' broken my dolly an' all your nice dishes.

Little Brother (badly frightened): Yes, Mamma, an' let's be sorry, but don't let's be mad! —*Harper's Bazar*.

At Northfield the convention of Sunday school students, although not as large as some years, was in quality admirable. Professor Anderson of Newton Theological Seminary held the unwearied attention of his audiences during his lectures on the Epistle to the Romans, and Miss Slattery scored her usual success in her classes.

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